

# THE CHINESE RECORDER

Published Monthly by the Editorial Board  
Head-quarters, Missions Building, Shanghai, China

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VOL. LVI

AUGUST, 1925

NO. 8

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## Editorial

### "FIRST PURE, THEN PEACEABLE."

"A Match and an Explosion" seemed a suitable heading to the first editorial comment in last issue dealing with the tragedy of May 30th in Shanghai. During the past month we have got into typhoon weather, and "A Typhoon and its Effects" may more fittingly describe the storm and its results. The earlier heading is suggestive of sudden destruction from the ignition of dangerous elements; but pondering over recent events and possibilities we begin to see some of the benefits that come from the typhoon. The storm resulted from the mingling of elements that have much that is regrettable in their nature and origin. Their presence meant oppressive atmosphere, and the psychological depression has been followed by electric outbursts and a devastating storm which has driven many from their feet. Now that the sky is clearer and the atmosphere purer, in the calm that follows the storm we begin to recognise some possible benefits.

### OPTIMISM OR PESSIMISM.

Some whose opinions we prize highly see however no good grounds for optimism. Apart from the growing dismay at the long delay in the settlement of the Shanghai troubles, referred to in a later paragraph, there is deep discouragement based on the depths of mutual international distrust, bitterness and antagonism which have been revealed. Foreigners and Chinese, Christians and non-Christians, have expressed the belief

that on this occasion men and women would naturally line up along national lines. The call to blind "herd loyalty" would, it was apparently assumed, be stronger than the necessity to seek truth and pursue it. A grievous element in the situation, we have been further reminded, lies in the fact that each is bent, not upon understanding his fellow on the one hand, and upon correcting his own shortcomings on the other with a view to peace and understanding, but upon finding the weakness in his fellow and "showing him up," so that he may learn sense. But it is only in an atmosphere of self-searching and of genuine clear-sighted and unselfish love that we can successfully set out to remove the mote from our brother's eye. Each complacent or loveless resort to pot and kettle abuse only deepens the cleavage between nations, and makes friendship and understanding more difficult.

Out of these discouragements rises an old conviction, deepened a hundred fold by these recent events, the conviction that real friendship between nations like real friendship between people can never be based on discipline applied from without, on force, or on "the upper hand." It must grow out of a mutual understanding, liking, and respect between the nationals of the countries, and between their governments.

A pessimist has been described as one who sees a difficulty in every opportunity, an optimist may therefore be considered one who sees an opportunity in every difficulty. Out of the present difficulties may we not find an opportunity for promoting friendship, and in an atmosphere of mutual understanding close the sad breaches made during the past two months. The RECORDER feels a special responsibility to forward this understanding between individuals who regard matters from a different angle. The material translated from the Chinese in this number will, it is hoped, help in that direction (see pages 505-510, "The Student and the Missionary through Chinese Eyes," by Dr. D. Willard Lyon, also the succeeding section "From various Viewpoints").

#### SOME EXPLANATORY CONTRASTS.

Whilst the immediate causes of the unhappy affair of May 30 are still the object of judicial investigation, it is well to search the root sources in the hope not only of redressing real grievances, but of attaining the better understanding already referred to. Such an investigation reveals serious contrasts which have a direct bearing on the present situation. Unequal treaties have possibly not more to do with the original differences than contrary characteristics and consequent conduct. The Westerner has an inherited respect for law. The policeman's uplifted hand regulating the traffic is a constant reminder of this. Western psychology is in favour of maintaining the law at any cost. Chinese psychology, on the other hand, tends to regard each case



separately and goes in first for negotiation and for compromise based on the individual elements and personal factors in each situation. The result looks like rebellion from the Western viewpoint. The Westerner claims the necessity of stern upholding of "righteousness." Sir Robert Hart once pointed out how the Chinese "believe in right so firmly that they scorn to think it requires to be supported or enforced by might."

Then we are beginning to recognise that the directness of the Westerner is looked upon as bluntness and rudeness by a nation long accustomed to forms and ceremonies. The hustling attitude of the foreigner jars upon the master of laborious etiquette.

Other contrasts and comparisons might be made in connection with early international contacts. The Westerner was too frequently dictatorial and forgetful of the rights of the Chinese, whilst the officials they came in touch with, were often insincere and unnecessarily obstructive.

But our study to be complete would take us well nigh back to the days of Yao and Shun, who more than four thousand years ago were models of piety and virtue. Young China has reason to be proud of belonging to a country which is the oldest and most numerous people existing upon the earth, who living in comparative isolation reached such efficiency in agriculture, sericulture, literature and art whilst our forefathers were underclad savages. And our study would certainly not be complete if we did not remember the political condition of China at the present day. Here we have a fine people with no real central government. A sympathetic study of China's social structure and past history explains much of what most Westerners find hopelessly confusing in China's present situation. Out of all contrasts and disastrous contacts there has come lamentable misunderstanding. We believe the typhoon may help to clear away some of the menacing clouds. In the old story we remember how a man, through the mist saw what he thought was a fearsome monster; nearer he saw it was only a man; when the mist rolled away he found it was his brother.

#### FUTURE POSSIBILITIES.

But possibly the facing of future dangers and the providing of a way of escape is more important than dipping into history for possible causes. On all hands it is being admitted that there should be a speedy settlement of the local aspects of the Shanghai troubles. Delay in such settlement was partly caused by the necessity of the diplomatic commission having to return to Peking without anything being achieved. This may have been because the Chinese demands went beyond their power to grant; but it looks as if the hoped-for judicial enquiry has been postponed through diplomatic problems and methods. China has suffered considerably in the past from secret diplomacy. At the Con-

ference of Paris in 1919 adroit diplomats with long experience in conducting international negotiations, with shrewdness and inflexibility secured the best for their countries at the expense of China. This is the time for open diplomacy and truth-telling; not for scheming to get advantage of others in the political game. The truth must be ascertained at all cost. It has been remarked one does not tell the whole truth unless one tells all the truth. Chinese students are becoming acquainted with many points in international dealings in which China is concerned and we cannot wonder at their feeling aggrieved. Delays in the settlement and the opinions elicited in the meantime from many quarters show the necessity for carrying through a proper judicial enquiry.

The present crisis must be ended, not only for the right settlement of the issues arising out of the tragedy of May 30th, but in order to clear the way for the consideration of the larger problems which are really at the bottom of the trouble. There is hope now that there will be friendly and authoritative discussion of these larger proposals that have to do with the question of China's future relation to the foreign powers.

At the Washington Conference, Secretary Hughes showed there was a readiness to relinquish extraterritoriality when satisfied that the state of the Chinese laws, the arrangement for their administration, and other considerations warrant it in so doing, and Mr. Balfour, on behalf of the British Delegation, explained that the British treaty with China of 1902 contained a similar declaration and that the British government still desired extraterritoriality abolished. As we go to press we hear that Mr. Baldwin, the British Prime Minister, said recently "It is our duty to have the unfortunate collision at Shanghai fairly investigated and to see that impartial justice is done." After referring to the necessary consultation with other nations, he adds, "But we must go further yet. The Powers three years ago agreed with China at Washington that efforts should be made to readjust some provisions of old treaties now out of date. Complications occurred and both sides drifted too long without action. The cause of the delay does not rest with us. The Washington treaties have now been ratified."

### FUTURE PROBLEMS.

Looking forward to future problems we realize that not the least important of these have to do with the manner in which immature students are allowed to meddle in political affairs. We do not forget the intrinsic idealism of the Chinese students and how in the past they have been a group most unselfishly concerned for China's welfare. Our department "From Various Viewpoints" (page 510 ff.) shows how keen their present interest is; but we feel that dangers ought to be pointed out.

Evidently government schools are unable to insist on discipline, and this will have a further bad effect on mission schools. As no true educational system can go on under these conditions, we hope to have the matter discussed in next issue. In the meantime our sympathies go out to the heads of educational institutions. Some of them have received timely appreciation from grateful students of tact and consideration on the part of the foreigners as well as inspiration and helpful influences: but a number of them have had to close their institutions amidst much discouragement.

The problems back of industrial development will require careful handling. It is to be hoped that both East and West will present for the benefit of labor and capital the values which have been ascertained through very varied experiences. For the benefit of those who would have no foreign participation in economic affairs it may be well to quote a few suggestive figures. A study of the invaluable China Year Book for 1925-6 (a review of which has been crowded out of this issue) shows that the Maritime Customs Revenue for 1923 was Hk. Tls. 63,504,251. Sir Robert Hart and his able co-workers and successors not only had the building up of this great organization, but were the first to plan for the present Chinese Post Office. Of a total Postal staff in 1924 of 35,487, 119 were Western. It is interesting to note that in 1923 473,641,716 articles were posted and that money orders were issued for \$95,993,800. Whilst giving figures we may note that according to the census of the Chinese population of Shanghai on October 16, 1920 (exclusive of the French Settlement) the grand total had risen from 240,995 in 1895 to 620,401 in 1915 and 759,839 in 1920.

Other problems might be referred to, but we feel their solution will be best procured by emphasizing the call to a serious study of the teachings of the Sermon on the Mount, and an attempt to interpret them in all the personal and national relationships of living as followers of our Master who lived and died and is alive for evermore. Such living must, it cannot be said too often, be based on understanding. And here it seems worth while to note that too often this is interpreted to mean only that "*He must understand me.*" May it not be true that a partial explanation of the painfully diverse positions in which many have found themselves during these past two months is found in the fact that the extremes may each have a modicum of truth. The whole truth does not necessarily lie half way between the extremes. We must search out the whole truth wherever it can be found. This may be difficult; but we must face the task and its consequences. Faith and hope are calling to noble adventure. If their best ideals are to be attained an inflexible, faith-filled devotion to truth, and a willingness to live it at all cost, must be accompanied by patience, clarity, ballast and poise.

### **"WHAT IS THE INDIGENOUS CHURCH?"**

This question is propounded and answered by Mr. T. C. Chao in the second article in this issue. In granting us permission to print it, Mr. Chao points out that the article is a year old, and that certain ideas contained in it ought to be revised in the light of the present situation. But his article and the one on "The Essentials of an Indigenous Church," by Roland Allen, are timely in these days of crisis, heart-searching and revaluation. "World Dominion," from which Roland Allen's article is reprinted is published in London under the editing of Dr. Thomas Cochrane, a former worker in China. This journal surveys the whole world, advocates widespread evangelism and makes a specialty of the Indigenous Church.

From our correspondence with various workers it is evident that there is much need for clear thinking on the subject. At present when nationalism has been so stressed there is a danger that the international implications of the Church of Christ are apt to be forgotten. It will be a calamity if the great forces of the Church should be organized purely on national lines. National churches have a tendency to back up the national political and social ideals. There is a possible danger if the Indigenous Church is modelled mainly on Chinese lines, accommodated largely to Chinese ideals, and independent of the thought and life of the Church in other lands. A correspondent tells us of a Chinese friend who said that in travelling around he had found a misconception in the minds of many very different from the usual conception of a self-supporting, self-governing, and self-propagating church; that many among Christians were claiming that a "pen seh chiao hui" is a church that takes on *in toto* the coloring of the native place, heathen rites, customs and practices whenever it suits them so to do. And he said that some are claiming that in this way China, instead of being absorbed by the Christian Church, will absorb the Christian Church and thus get rid of it.

### **THE OPPORTUNITY FOR THE CHINESE CHURCH.**

A veteran worker who has had a long, wide, varied, and hard experience in China, suggests that:—

"The whole church in China now be given over to the Chinese Christians as an unfinished work, but for them to complete. It is now their church, to be governed and supported by them. Then let this church, through its responsible leaders, make clear to the missionary societies just how much of the foreign missionary force and support they still need. Let them designate clearly those men and women of the foreign force whom they judge to be still useful to the church in China.

"Such a step would result in at least two immense blessings to the work: First, It would lay the responsibility of the work on the Chinese themselves. The Chinese, just like ourselves, will do their best work when



they have a keen sense of responsibility. They fully realize the sense of responsibility when this is laid on them. Second, There are scores of little half-dead churches and groups of Christians in China that are not growing either in strength or numbers to any great extent, which are done to death by foreign domination and support. The very best and most encouraging centers of work are those that are nearest to self-support and self-control. " . . . . . " If we wish the church in China to become an indigenous Chinese church, we must let this church have the authority and the opportunity to become such. It is not to be wondered at that many among the Chinese call the church a "Yang Chiao," which it certainly is in very many places. Are we going to transplant the western church with its endless sects and denominations to China? Or, are we going to allow the Chinese Christians to form, to support their own church?"

Twelve years ago when Roland Allen wrote his work "Missionary Methods: St. Paul's or Ours," the time was considered ripe for a reconsideration of our methods. He claimed that "in any such reconsideration the methods employed by the greatest of the Teachers of the Gentiles should take the first place." During the intervening years the need for revisal has been more obvious, especially as so much dependence has been placed on money and machinery for success in the work.

It would repay our readers to read or reread "Paul, the Apostle in Europe, a Guide to our Mission Work in Asia," by Dr. Ernst Faber, who spent 26 busy years in South China, before coming North to engage wholly in literary work. In section 71 we read "The increasing number of Christian institutions among the Chinese are almost all of foreign making, not growth from the new life among the Chinese. The Chinese get the impression, and have it already deeply rooted in their minds, that foreigners have too much money and do not know how to spend it; every shrewd Chinaman thinks he has therefore a right to help himself to a portion of it, if he finds a chance. Great work done, which owns its success almost exclusively to the great sums of money spent, is after all, a *great illusion* from a spiritual point of view."

#### A NOTABLE CELEBRATION.

On July 18, Dr. Arthur H. Smith celebrated his eightieth birthday at Tungchow. The "Peking Leader" reports that a flood of messages reached Dr. Smith from many parts of China and abroad. Veteran missionary comrades, mid-term workers and recent recruits united in felicitating the hero of the day. And in all these greetings Mrs. Smith was included. We are sure our readers join heartily in these felicitations and in the hope that Dr. and Mrs. Smith may be spared to further years of rare usefulness. For their service to China and the whole missionary body and all interested in the welfare of China has been of a unique character. Dr. Smith has been a valued member of the RECORDER

Editorial Board since its formation in 1907; but his wide and far reaching service began with the first publishing of his wise, inspiring and penetrating writings.

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## Notes on Illustrations

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PLAYGROUND BALL AT LINCHOW, KWANGTUNG.—The Presbyterian boys' and girls' boarding schools at Linchow have promoted this game, which has become popular among the elementary mission and non-mission schools there. It is "indoor" baseball, outdoors. (See May CHINESE RECORDER, pages 330-331.)

Behind the wall in the background are the graves of the Linchow martyrs of 1905 (Dr. Elinor Chesnut, Rev. and Mrs. John Rogers Peale, Mrs. E. C. Machle and Amy Machle.)

SHANTUNG CHRISTIAN UNIVERSITY CHAPEL, TSINANFU. The architect of this building is a local Frenchman.

ST. MATTHEW'S CHURCH, NANCHANG, KIANGSI, is an experiment in the direction of providing a Chinese type of church architecture. The general plans were drawn by Mr. A. G. Small of Nanking and the interior decorations and furnishings of the church by Rev. C. F. Home.

KHAM CHAN AND HIS WIFE. Tai teachers from Siam, are identified with the beginnings of Presbyterian school work in Yunnan. They went from Chiangmai, North Siam, to teach the Tai in Yuankiang, Yunnan, returning to Siam last year after three years' service.

CHRISTIAN TAI SCHOOL. These Tai boys are studying the Chinese language. Their teacher was loaned to the Presbyterian Mission by the C.I.M. at Yunnanfu. He is standing in front at the left of the picture.

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## Notes on Contributors

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Rev. ROLAND ALLEN, M.A., was a scholar of St. John's College, Oxford, took his degree in Modern History in 1891, was a year at Leeds Clergy School, then in a North country curacy at Darlington. He came to Peking in 1895, and had just started very successfully a training class for the ministry, when the Boxer troubles intervened. After passing through the siege of the Legations he went home, but returned to China in 1902 for a year and a half. It was found that his health would not stand it, and he retired in 1903. Amongst his published works are "Missionary Methods, St. Paul's or Ours?" 1912, "Educational Principles and Missionary Methods" 1919.

Prof. T. C. CHAO, is a member of the Methodist Church and Dean of the College of Arts and Science at Soochow University. He is on the Executive of the National Christian Council of China.

Rev. D. WILLARD LYON, M.A., D.D., is a member of the National Council Y.M.C.A. of U.S.A. As a child he spent ten years in China and after his education abroad returned and for the last thirty years has been engaged in administrative and editorial work and in the training of Y.M.C.A. secretaries. He has been a member of the C.C.C. and N.C.C. and has also served on literature and religious education committees.

## The Essentials of an Indigenous Church\*

ROLAND ALLEN

**W**E generally hear men speak of native Churches in relation to countries; a native Church of India or China. Suppose I begin by asking whether these great entities are composed of elements which are themselves Churches, that is to say, whether we recognize anything smaller than a great national Church as a Church; I imagine that the answer must be that we do; because we constantly speak of groups of Christians in villages as Churches. Suppose I ask further, which comes first in time: the national Church, or the little local Church in a city or a village, the answer must be, the small local Church; the local Church comes before the provincial or the national Church in time. If, then, the Church in a country is made up of local Churches, it is important to enquire whether a *native* Church in a country must not necessarily be made up of *native* local Churches. Can there be a native whole of which the parts are not native? If the parts are not native we may well ask how and at what stage the whole becomes native.

This question is of great importance, because our decision regarding it must affect our work as missionaries profoundly. If we look upon the native Church of a country as something which will become native at a late stage out of the reformation, or by the reconstruction of a great organization which embraces large numbers of small local bodies of which the history is not really native history; if we regard its native character as coming into being in any sense through the elimination, whether rapid and catastrophic, or slow and gradual, of a foreign element at the head of affairs, then our labour to establish a native Church will be directed at a comparatively late stage to the discovery and training of men who can take over from foreigners the direction of the larger organization which the foreign directors have hitherto controlled. If on the other hand we look upon the establishment of a native Church of a country as arising from the multiplication of small local Churches which are themselves essentially native, and whose whole history from the very beginning has been a native history, then we shall act in a totally different way. The first group of converts is regarded as the native Church in that country, and, if we desire a native Church at all, our business when we first go there is to see that we establish a Church which is really native.

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\* Reprinted from "World Dominion."

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

Now if we look at the work of St. Paul, I think it must be perfectly clear that the local Churches of his foundation were essentially what we call native Churches. The little groups of Christians that he established in towns like Lystra or Derbe, Thessalonica or Beroea, were wholly composed of permanent residents in the country. They managed their own internal affairs under the leadership of their own officers, they administered their own sacraments, they controlled their own finance, and they propagated themselves, establishing in neighbouring towns or villages Churches like themselves. They were, in fact, Churches; and if Churches of that character which I have described are not what we mean by native Churches, then I do not know what meaning that term can possibly have. As these Churches multiplied provincial organization grew up, and that was native because the elements out of which it grew were native.

This seems to me to be essentially the right way to establish native Churches in any country. If the foundations are native, the building will be native, if the parts are native, the whole will be native; but if the foundations are not native, and the parts are not native, I do not see how the building can become native without some more or less serious conflict. To begin a work as it is to continue seems reasonable, because then it grows naturally from step to step, and from stage to stage, and any changes that may take place do so in orderly fashion, because they are felt to be necessary, and they have their roots in the past.

But suppose we agree that the first Christian communities in small villages or towns ought really to be Churches, and native Churches, we must enquire what we mean by the term "Native Church"; for if we are to establish a Church anywhere we must know what it is that we are to set before ourselves. I suppose we should all agree that there can be no Christian Church in a place until there are a few, at least three or four, some would perhaps say more, professing Christians in the place. If we say that, we obviously adopt the position that the Church of which we are thinking is a visible body composed of a certain number of professing Christians. And we think of these Christians, when we call them a Church, not as isolated individuals; but as a unity with some mutual obligations and something in the nature of a corporate life. A man cannot be a member of the Church unless he is recognized as such by the other members. The mere fact that a man claims to be a Christian, mere excellence of life, or inward Faith would not make a man a member of the Church if he himself refused to join that body, or if that body refused to recognize him. If we are to speak at all of a Church in a place we must, I suppose, admit as much as this. The Church in a place consists of its recognized members, whether good or bad. So long as they are recognized by the other members, and share



whatever corporate life the body may have, they are members of the Church; and if the Church is a Christian Church, they are members of a Christian Church, and are in fact looked upon as Christians and treated as such, not only by their fellow Christians as a body, but by the heathen outside.

Now here at the very beginning we touch the real significance of the meaning of the term "native Church." Can a Church be considered "native" which has not this power of recognizing its own members, admitting and excluding? As we answer that question so will our whole conception of the establishment of a native Church in a place vary. I venture to take it for granted that no Church which has not that power can be called a native Church. The very word, native, seems to imply a certain freedom; it implies that the Church belongs to, as well as is composed of, natives of the place. We cannot call the government of a country native if the country is, in fact, administered by foreigners. The admission, then, and the exclusion of members in a native Church must be the act of the native body, and the establishment of a native Church seems to imply the creation of a body of Christians possessing this inherent power.

The great majority of Christian missionaries observe a rite of Baptism as the rite of admission. And native Christians in all countries, for the most part, recognize Baptism as the rite of admission. It is true that some missions, by their use of forms of admission into classes of hearers, and catechumens, or adherents, or enquirers, have raised great confusion in the minds of the people to whom they ministered, so that, I think, natives sometimes call a man a "Christian," or a "member of the Christian Church" who has not been baptized; nevertheless there is an almost universal belief that to be a Christian a man ought to be baptized, and that a man is not a proper Christian unless he has been baptized. We may say, then, I think, that there cannot be a Church until there are baptized Christians to compose the Church.

Now it is obvious that where the first preacher of the Gospel is a foreigner the first baptisms must be performed by him. The question is, when he has baptized the first handful, is the native Church established? If it is, then must not that right of admission and exclusion, which I have suggested is inherent in the idea of a native Church, at once come into force? St. Paul apparently thought it did in his own case, for he thanks God that he did not baptize many, and says that Christ did not send him to baptize. But it is perfectly obvious that, if he did not baptize, somebody else did, for to tell men that "I did not baptize" people who had never been baptized at all would be somewhat superfluous. In the case of our own missionaries, would it not be more true, speaking generally, to say that they believed that Christ did send them to baptize precisely in that sense in which St. Paul denied

it of himself? There has certainly been in the past much evidence that, for some reason or other, our missionaries have kept the right to baptize very much in their own hands, either directly, by continuing to perform the rite themselves long after there was what they called a Church in the place, or indirectly, by insisting that all candidates for Baptism should be approved either by themselves or by their agents. How comes it to pass that little Christian communities, which we call Churches, do not arrange the Baptism of converts for themselves? Surely, this must be because in some way, either by direct command or by implication, the missionary who baptized the first converts gave them to understand that the admission of members to the Church was not in their hands; but was in some way vested in him. It could hardly be because he told them that Christ did not send him to baptize, but to preach the Gospel, and that the admission of new members to their body was essentially the duty of the Church in the place. Now if this missionary is establishing a native Church, there can be no native Church until this power, this right, this duty, this authority, is in the hands of the Church.

But some one may say that this power cannot be exercised by any but a duly appointed minister. Why? What is the meaning of duly appointed? Does it mean appointed by the missionary or by the Society which the missionary represents? Or does it mean appointed of their own free motion by the native Christians in the place? Whatever answer we give to this question, if we admit that ministers duly appointed are necessary for admission of converts to the Church, we clearly make the appointment of such ministers essential to the establishment of a native Church, and we cannot reasonably speak of a native Church in any place until such ministers have been appointed. St. Paul, as I understand his action, was convinced that a native Church requires duly appointed ministers, and in this sense there was no local Church until they were appointed; but that appointment was not postponed for years so that there were all over Galatia, Macedonia and Achaia groups of Christians which were not Churches, and could not increase in numbers or multiply themselves in his absence. If small groups of Christians scattered all over a country are taught that new members cannot be admitted locally until ministers have been duly appointed, and if ministers are not appointed, is it not obvious that there cannot be a native Church?

Is there any other essential element in the existence of a Church? I suppose all men would say that a Church must have meetings of its members for mutual encouragement, instruction and support, and for the performance of some common religious service. And I suppose further that the great majority of Christian missionaries would acknowledge that the peculiarly Christian religious service is that ordained by Christ which we call the Lord's Supper. There is, I suppose, no question that St. Paul instructed his converts to observe this Service, and that in the

Churches of his foundation it was universally observed. If we admit that, then I suppose we can hardly speak of a Church without meaning a congregation of Christian men who observe this rite, and I suppose it follows that a native Christian Church, established by missionaries who believe this, must necessarily be taught to observe this Service. The question then arises whether a Church can be called a native Church when the administration of this rite depends upon some body external to the Church in question. Has not any Christian Society which we can call a Church inherently the right and the privilege of observing this Service for itself? So long as the observance of this rite depends upon the presence or the visits of some one who is not essentially native in the native Church in the place, the congregation so dependent can hardly be called a native Church. If it has not in itself the essentials of a Church, how can it be a native Church? Some missionaries would say that the right and privilege of administering the Lord's Supper is inherent in any Christian group, and in every member of every Christian group; some would say that there must be the presence of a duly appointed minister. If we say the latter, then just as with the administration of Baptism, so with the Lord's Supper, there cannot be a native Church in a place until such ministers have been duly appointed; for we obviously make the appointment of such ministers essential to the establishment of a native Church.

Is there anything else that is essential? Given a community of Christians which can and does admit to its Society, and reject members; which can and does direct its own religious rites, is anything else essential? Are buildings, and finance, and schools essential? Whenever we say that deprived of some property a thing loses its character we say that that property is essential to it. Are these buildings, finance and schools essential to the Church in this sense? Is a paid Minister essential? Is a Church building essential? I can hardly suppose that any one would say that they are. We have all heard of Churches which in their beginnings had no paid ministers, no common property, though it is quite certain that Churches very speedily acquire certain corporate funds and common buildings and expenses, and that officers are appointed to take charge and administer these on behalf of the body, and very often establish schools for the education of the children of the Church. They are all obviously useful; but equally obviously they are not of the essence of the Church.

These things, then, are not essential; but there is one other property of a native Church which is essential. It is the power of self-propagation. Hitherto, I have spoken of a native Church in the very beginning, as though there were only one group of Christians in the country, and I have spoken of that as the native Church in the country. Is it, or is it not inherent in the idea of a Christian Church that it

can propagate itself—creating Churches like itself? We often hear people speak of an indigenous Church, and indigenous means native born. Now the first Church is more or less clearly the offspring of some Church which is not native, but the second may be the offspring of the native Church, and the Church may be said to be indigenous in the country when it propagates itself without any external aid. Now we are talking of Churches, not of mere individual conversions, and if we use this word "indigenous" at all, I suggest that we might use the word in this sense. And I suggest that the Church ought to be indigenous in this sense, that is, that a native Church ought to beget native Churches, and that this is an essential property of a Church. I mean that the foreign element that was necessarily present in the establishment of the Church in the first place ought not to be necessarily present in the establishment of later Churches, but that these should be the offspring of the native Church; and that that native Church ought to be able to hand to its offspring directly everything that is essential to its Church life, without any necessary reference to the source from which itself first sprang. Just as the first Church was established by those who founded it so that it could manage its own affairs, admit its own members, and order its own services, so the offspring of that Church should be established by the Church which founds it. If, then, any one believes that a Church must have duly appointed ministers, the native Church must inherently possess that right of appointment which constitutes a minister duly appointed. This is what I understand by an indigenous Church: I understand a Church which possesses as inherent in itself everything which is essential to the existence of a Church, and is able to multiply itself without any necessary reference to any external authority. Would not such a Church very soon be recognized by the people of the country as essentially native and indigenous? But a Church which for any expansion must for some unknown reason be always referring to foreigners, and whose native leaders have all been trained by foreigners, must not such a Church, however numerous, always appear as something foreign?

### The Indigenous Church\*

T. C. CHAO.

**W**HAT is the Indigenous Church? Without dwelling on the wrong ideas and misconceptions that have been entertained even by well-meaning church leaders, I desire to answer the question in my own simple fashion. The indigenous church is not a church built upon other than Christian truths, but being a custodian of the

\* An Address delivered at the Kuling Convention July 31, 1924.



universal truths revealed in Jesus Christ, will be founded on the faith in the Fatherhood of God and the sonship and hence the brotherhood of man, in the divinity and humanity of Jesus Christ, the power of the Holy Spirit, the universal spiritual fellowship of believers which expresses itself in visible organization or in the church, and in the immortality of the soul and the Kingdom of God on earth as it is in Heaven. The indigenous church is one which conserves and unifies all truths contained in the Christian religion and in China's ancient civilization and which thus manifests and expresses the religious life and experiences of the Chinese Christians in a fashion that is native and natural to them. In the course of time, which may be shortened by our Christian cooperation and love, this church will be one entirely supported by Chinese money, wholly governed by Chinese Christians completely reorganized to suit the Chinese genius, and freely enriched by Chinese thought on theological definitions and modifications. Falling short of these things, the indigenous church will not be complete. Furthermore the indigenous church should be one upon which all thinking Chinese cannot look with suspicion and which will be full of patriotism, condemning all wrongs as wrongs whether national or international, rejoicing only to express its love to the world by its unremitting effort to evangelize China in its own enthusiasm. It cares nothing about theological controversies, although it will have its creed, knowing as the Chinese people can know, that creeds and controversies can be two things instead of being one. To the Chinese mind tolerance is easy and theological debates that divide and destroy the inner life of the believers as well as that of the church appear to be absurd and to be a pastime only for theological warriors who can afford to leave the whole church dying before them "for just a little bit of love" while they fight their sham battles for the historical faith in the most unhistorical way.

I understand that it is not because the indigenous church can be built up in a single day that we are here talking on the subject. It will take time, although the length of the time it will take must depend upon how far we shall be guided by the true Christian spirit in the realization or the retardation of the realization of what is now a somewhat vague ideal. But in spite of the difficulties in the way of its upbuilding, we all can realize the urgency of the attempts at commencing a study into the problem and at some experiments here and there. There are reasons why we should begin right away to tread on some new paths which we have to make in trembling and fear. We are naturally lovers of traditions, the creations of our fathers, and we are at times tremendously frightened at any thought of deviating from the beaten road of the past and strangely lazy and dependent upon what others have already done for us. But we are forced to answer the question whether or not the tree of Christian religion transplanted from the

West and still artificially protected under artificial heat and moisture, will continue to live and grow. On the one hand we are face to face with the question of meeting the rough elements of the strange environment, the gathering forces of anti-Christian movements and the rationalistic temperament and critical attitude of the Chinese thinkers at large. And on the other hand, I believe, we are facing a crisis on account of the ineffectiveness of our attempts to retain and increase the Chinese leadership necessary for the firm establishment of the Christian religion and the Christian church in China. These two tendencies combined, together with the growing national consciousness of the Chinese people make the question of the indigenous church all the more acute for all true lovers of China and of God. The problem will loom large in our educational institutions which are foreign and which teach religion, in our evangelistic efforts, and our church life, in the determination and prosecution of our policies in regard to finance and responsibility, and in all our relationships and activities. "Perhaps," as a certain missionary has said, "we should go home, and let you work out what will suit you best and most." Yes, perhaps that is the best Christian way of solving a knotty problem and perhaps not. Another says concerning a certain institution, "The institution is established with American money and therefore should be conducted to suit Americans." Very well, suppose it should be. Still another quotes a Western saying in a letter to a friend of his, "Beggars are not choosers." But in Christ's time, which is so different from ours, beggars did choose. A fourth has been heard to say that it is a hopeless case: "We need only second rate people to work with us because they will cooperate," and for him cooperation is simply a one sided business. Thus perhaps a few outspoken missionary Christians help drive away Chinese workers from Christian institutions like "beavers that drive fishes off from the surface of the pond." Then, sooner or later a general tendency or attitude spreads over the Chinese people who hesitate to join hands in Christian work and some of whom consequently become anti-missionary thinkers. Particular cases begin to justify their being raised into generalizations.

In some such way the problem of the indigenous church resolves itself into the question of leadership. Chinese workers are, of course, not free from blame, because they have not shown a Christian spirit at all, although sometimes or rather most of the time their missionary friends do not know them, mistaking good people for evil spirits and evil spirits for saints. They do not show a Christian spirit and understanding, following now the missionaries in their beaten paths of religious activity and then their own ways of doing things peculiarly un-Christian. These people are strangely effective in keeping their more freedom-loving fellow-countrymen from coveting their jobs and positions. The greatest fault of the Chinese is in their assuming too much

knowledge on the part of their missionary friends who therefore should understand them in all circumstances, in spite of the fact that not a few of the missionaries know so much that no change going on can make a difference. The Chinese wait and then leave for somewhere else. I cannot but deplore the fact that we, the Chinese, do not understand, and that we, the Chinese, have not acquired a deep and lasting spiritual life. Consequently on the one hand we bend in every direction that philosophies and theologies may lead us, and on the other hand the ancient Chinese surges in ourselves that spoils us for the church as it is organized now. In many ways we are to blame.

We are urgently in need of Chinese leadership in many lines, and in two lines particularly I feel most keenly we need it. We need an indigenous ministry and an indigenous group of Christian writers for the church which is now literally starving to hear the truths and to read them on the printed page. Has not the Christian church trained leaders all throughout its past history in various ways? Indeed the church has educated many people who are now leaders in non-Christian educational circles, in politics, in commercial life, and in other spheres of activity. A small number of them found their way to the church and are now faithfully working there, sometimes happy and sometimes quite miserable. The church has created an atmosphere for itself, an atmosphere not altogether favorable to the development of Christianity in China. Ex-students and graduates of Christian institutions of learning are manifesting an antagonism to Christianity which is quite astonishing. Somehow the church has not succeeded where it should by all means succeed. The church has not trained men in the first place that have sufficient respect for their own civilization and that understand the genius of their own culture and heritage. It has made them half foreigners. There is no wonder that we find its own friends turn to be its opponents and see no creative activity among those who actually work within its fold. In other words the church has not dreamed before that there would be talk about an indigenous church and therefore has not prepared an indigenous leadership to meet the situation it now faces. Furthermore, we may say also that the church has not had sufficient patience in real earnest training. Its aim has always been the immediate use of those it trains and therefore it has never, on any respectable scale, carried on thorough-going training that will satisfy those whom it educates and prepares for the most important tasks. In addition to the policy of immediate use there is the policy of what I may call human determinism for want of words. Training is always a dangerous thing which may shovel one into business or education as well as into the ministry. The beneficiary changes his mind and, unwilling to be predetermined in his life work by others who do not know him, is lost to the church. There is no allowance or flexibility

sufficient for the church to retain talented men in the church who have actually changed their minds. The strangest thing has been that others discover talents under the church's tender care more quickly than the church itself, and consequently the church sows the seeds and the bystanders reap the harvest in spite of the resentment it has for ingratitude and untrustworthiness. The Chinese knows only one thing it seems, and that is, he can die for those who really know and appreciate him. Chinese history is rooted in him too deeply for him to do otherwise. He cannot see any reason why a square peg should be placed in a round hole. And the more the church is afraid of losing the Chinese leaders the more it loses them!

While there are many other things that stand in the way of having a sufficient Chinese leadership for the Church I shall not mention them as I do not want to be over critical and appear to be incapable of appreciating the real and lasting foundations laid by the church for many a real Christian life. What I want to tell here is a well known fact that without an indigenous leadership there can be no indigenous church, no indigenous self-support for the church, no self-government, and no self-propagation. There can be no indigenous leadership if the leaders do not have any idea of what the Chinese civilization is and what their spiritual inheritance is in their own articulate thinking. China is full of religion and that a very deep kind, and yet people say, and we echo that there is no religious spirit in China and that the Chinese people are absolutely irreligious or non-religious. China has something like a civilization, and yet a certain foreigner who has been in China for many years doing Christian work was found to have complacently said, that he did not know that the Chinese civilization had anything to contribute to the world. To-day we have a great many Chinese in the church jumping up and down, showing a great deal of Western efficiency in doing many things and in accomplishing almost nothing. But within the church we do not see many spiritually minded pastors of the first rate intellectuality, we do not come into contact with many learned writers for the Christian church who can express their religious thinking and experiences in their own original manner. The church seems to be a handicap to original thinking and literature, and therefore our own Christians near to our hearts and dear to our lives, are reading without our knowing things that are enough to drive them away from the church. Look into the foundations of faith of the young people to-day and we find an appalling weakness of faith in the midst of a strong knowledge of chemistry, biology, education, philosophy and other fine things. Again let us say there can be no indigenous church without a leadership that is indigenous enough to understand and appreciate the Chinese mind and thought shrouded in history and tradition. There can be no strong and



deep rooted Christianity in China without the indigenous church which will enable people to have a Christian life in the Chinese fashion, and there can be no Christian people or nation without a real Christian living expressed according to the national genius of the people. If the church is really in earnest to see the coming of a church that will be able to make the Christian faith a religion that develops from an inner growth rather than from external accretion, it must begin to revise its ways of training leaders and put forth a program of work which will be sufficiently strong and attractive to demand people's giving their life and all to its working out. This is not at all a difficult thing to accomplish. The church can make a nation-wide plan and decide definitely just how many leaders of the first rate capacity, how many to write, how many to preach and take care of the congregations, how many to work in the cities and how many in the country districts it needs during the next ten or twenty years. Decide on the number, the quality, and the standing of the Chinese leaders who will be thought to be able to create the indigenous church, and the church will surely get them. What the church will set its heart on it will get, just as in the past the church wanted its present leadership. It was very abundantly rewarded with what it honestly expected and knowingly anticipated.

Then leaders will have to have somebody to lead into something. The question of the followers may be as knotty a question as that of the leadership of the church. Who are first of all to be led? Of course, the whole church, the communicants of the various denominations should be led. There are on the one hand those who gave a great deal of money and who are therefore to be looked up to whether Chinese or foreigners, money being what constitutes authority and rank; and on the other hand there are those who are very ignorant and devoid of understanding, that must be led, at least to an appreciation of the importance of the indigenous church in the life of Christianity in China. They have not as yet dreamed of such a strange thing as a church which has as its ideal perfect self-support, self-government, and self-propagation. They need to become articulate in regard to their religious and spiritual needs. Who then will give them this articulation which they have not acquired up to the present time? To ask them whether they want an indigenous church is like asking infants whether they would like for the full realization of their hearts and minds to have beautiful wives! Yet children are to be so guided that when they need to get married they do not make any wrong choice. Therefore those who have been the guides of the church in matters of faith and organization up to the present will have to continue to be guides and they will have to work out a program of initiating the church at large into a strong desire for an indigenous ecclesiastical organization. It will

be a tremendous task. One by one, and in a painful way, Chinese leaders will appear and will of necessity modify certain things as the church grows into a clearer self-expression and realization. A conflict, if those who have the affairs of the church entrusted in their hands do not proceed carefully henceforward, may ensue which will be of harm to the future of the Kingdom in China. There will be easily a distrust on the part of missionaries in those who may come in to lead, fearing that the new leaders may lower the standards already set and break in pieces the work that has been carefully and delicately constructed. There will be an uneasiness on the part of leaders to occupy secondary places in the church. There may be attempts to set native Christians against native leaders. There may be the withdrawal of financial support when it is most needed to make the efforts to get the church really indigenous, successful. And there may be a split between people who think differently, thus defeating the common purpose on the verge of its realization. There will be failures at experiments which may be taken to be final failures of anything indigenous. While all these things go on, the non-Christians may make their progress and the Christian church may become more than discredited in the eyes of its enemies for a century! It is high time for us to think it now lest we fail in the great creation that those who have visions see, know to be commencing at our gates. Yes, the problem of the led will be a more difficult problem for the Christian movements in China than that of leadership. The future of Christianity will largely depend on the solution of this problem!

Besides these two knotty problems, we have a great many very immediate perplexities to face. Let me raise a few of them. In the first place do we have an indigenous Christian literature which the whole Christian and non-Christian world demand in their desire to understand the truths and the life of the Christian fellowship? We have spent money in propagandist literature all over the country. But do we have literature which states our case not so much in the spirit of propagandism which has discredited itself in the eyes of those who read thoughtfully, as in the spirit of confidence and confident presentation of truths in ways that meet the approval not merely of the head but also of the heart of the Chinese people? As far as I can know there is none. There is a good reason for this. For hitherto all the literature of the church has been done in the office under rigid supervision as if literature producing were a high type of manufacture. The rest of the books that appear as contributions, valuable in themselves and still greatly needed in their way, have been produced by foreign scholars. To-day we do not lack literature producing machines or mechanisms. What we do not see in the Christian church is a literature that has life, is touched by the throbbing Chinese heart,

and can touch other Chinese hearts because it comes out of the subtle life material of the ancient Chinese blood. There is indeed some magic in such things that we do not find in Christian literature that is scientifically manufactured under pressure! There is such a touch in the works of Liang Chi Chao, in the books of Hu Su, in the productions of Liang Siu Ming, and in all the little stories and essays of other Chinese writers. There is the Chinese touch in Buddhistic writings, in Anti-Christian literature, and in Chinese philosophies, that is lacking in our Christian literature. There is a sense of triumph and leisure, a feeling of composure, and an assurance of intellectual beauty in Chinese literature that Christians have not expressed in what they have tried to teach. Thus the whole church in China, face to face with the present derision that it has no literature, is awaiting an indigenous literature to reveal its universal and everlasting truths. But if someone or group of people desire to produce something Chinese, original, and Christian in their way, they at once meet with many difficulties. In the first place, those who have the ability to write are all running errands from morning till evening. Then when they write anything which appears somewhat unusual the literature is turned down by this organization or that institution that likes very much to censor all expressions for the protection of the religion. Quietly some people slip away and begin to try out their talents in producing secular books and find success easier to attain to than within the Christian church. I was once told by one who knows the literature question that the church and denominational presses are organized to grind out literature, but never to grow literature as our gardeners deal with delicate flowers. And yet who is there that can deny that no indigenous church can become a fact without indigenous literature? Who can deny the fact that Buddhism lives in China, for China's thinking class, entirely on the strength of its literature? And who does not recognise that now is the time to meet the demand for a clearcut Chinese expression of the reasons for the existence and the propagation of Christianity in China?

Following this literature problem we may mention the problem of indigenous expression in prayers, services of worship, forms and ceremonies for wedding and funeral services, in architecture for church buildings, and most important of all, in theologies. The Chinese are indeed too young in the Christian faith to think for themselves, although some of them have long desired to give utterance to their spiritual aspirations. They keep silence, however, because on the one hand they know they have not had sufficiently crystallized forms in which to present their thoughts to the church and the Chinese people, and on the other hand, they know they love the church too much not to get wiser before they declare themselves to be theologians. They hate with their whole soul to see the church fight itself for freedom of thought

and faith and cause division in it when all Christians should unite in the most loving manner to present their dear faith to the unbelieving anti-Christian people around them. Any theological controversy at the present will mean the loss of the greatest opportunity in China for Christian constructive accomplishments. Yet it will not be very long before China will have original theologians to interpret for her people the mysteries of the Christian religion and to reinterpret if need be and to create doctrines to suit the revelation of Christ in the Chinese consciousness. For the time being there are small attempts here and there that serve to be signs of a living Christian life among the Chinese in the way of religious expressions in poems, prayers, forms for instance of the eucharist, and religious discourses. It will be a worthy task of the National Christian Committee on the Indigenous Church to gather together materials of these attempts here and there and put them in accessible forms of information for the church at large so that all of us may understand some of the tiny beginnings of original religious aspirations of the indigenous mind. The results will not be very respectable because there are only a few of those who give an expression to their spiritual life, while others are exceedingly busy with the maintenance of the Christian status in the land. But even here we have problems. Shall we as the church in China impose any limitations to these expressions? If so, how far and how shall we go about it? What scientific standards of measurement do we possess to make faith tests as they now make intelligence tests in educational institutions? Do we need principles of control in matters of indigenous expressions? Shall we say that as we expect the advent of the indigenous church with such earnestness that we can tolerate all kinds of expressions that are earnestly and honestly given by native believers on Christ? Shall we say all expressions possible have been given to Christian truths that we do not need any more heart and mind stirring thinking in regard to dogmas and beliefs? Thus the coming of the indigenous church though exceedingly slow will stir the church to the very depths of its spiritual life. Can we afford to call it forth? If we do not call it forth can we afford to let Christianity dry up in the unsympathetic soil of China? Shall we give up our age long task of Kingdom building for God?

There are indeed many other problems in connection with the idea of an indigenous church, which I am not able to mention here both because I have not done sufficient thinking on the matters to make it worth your while to listen to and also because many of the problems belong more or less to missionary policies which it would be presumption and fool-hardiness for me to dabble in. At any rate we feel that there is an impending change coming on which will affect our policies, our thinking, our ways of living, our relationships to the tasks before



us, our attitudes, and our spirit. May God guide us all that we may work out His will instead of our own and that consciously or unconsciously we may all be instruments in His holy hands in bringing about the Kingdom of God in this land? May we unite our prayers that God will so direct our footsteps that in the process of change we may have eyes to see, ears to hear, and hearts to understand, and that thus comprehending the meaning of the change we may be able to appreciate and constantly keep clear to ourselves the vision of a Christian Chinese nation that will be able to contribute to the life and peace of the world.

## The Student and the Missionary Through Chinese Eyes

D. WILLARD LYON

**T**HE nationalistic movement which has swept the country during recent weeks has certainly eclipsed all its predecessors in the number of Chinese people it has affected and the intensity of the feelings it has aroused. Little wonder that the students who have been its most active promoters should have received unstinted recognition from the Chinese press or that Chinese Christian writers should have been prompt to join in the chorus of praises that have been sung. That a new note has now been introduced—and that by a Christian writer—may therefore not be without significance. In *The Truth Weekly* (真理週刊) for June 21, 1925, chief place is given to an article entitled "Comments on the Present Situation" (時事述評), by Mr. Wu Chên-ch'un (吳震春), a Christian connected with the London Mission Church, an adviser to the Chinese government, a mature student of the Chinese classics and a writer of repute. The new note which Mr. Wu has struck may most clearly be heard through listening to his own words, of which the following is a translation:

"The present widespread movement among the people has been promoted for the most part by students . . . . It has reached practically every large city and is now gradually penetrating the country districts. The students are rendering a manifestly opportune and needed service in laying hold of the immediate occasion to awaken to intellectual alertness the comparatively inactive minds of the rural population. But when people, heretofore uninformed on world issues, are suddenly to be aroused by a superficial appeal to the emotions, careful thought must needs be given to the question as to whether there be any guarantee that these people will respect and obey the law and avoid obstructive and tangential acts.

"Intelligence (知), altruism (仁), and courage (勇) are three qualities of character needed by all men. In the nature of the case they are essential to the satisfactory completion of all worthy tasks. For the sake of the moral issues involved at this time young students everywhere have not hesitated to stop their studies and with patriotic zeal have gone about giving voice to their feelings. It must be granted that they have shown both altruism and courage. But the future peace or peril of the nation is involved in the present crisis; unless it be handled also with intelligence, how great the risks involved!

"National reforms are long overdue. Whenever an emergency in foreign relations arises those in authority are compelled to meet it tardily and weakly—a habit which does not command the respect of foreigners. The mere mention of it is to us most painful. Fortunately, however, in the last few years a popular spirit has come into being. In each new movement of the people the students have been the mainspring; they have given the government their backing; they have made national issues live; for this the student class deserves the honor paid them by the people. \* But with it all the students need to realize that they are assuming a very grave responsibility. All who undertake responsibilities need far-seeing minds. Respectfully do I bring to the attention of every student these words of Confucius: "The leader I would trust is the one who exercises caution in the presence of emergency, and whose achievements spring from a passion for planning." (必也臨事而懼，好謀而成者也—Analects vii. 10).

The same issue of *The Truth Weekly* from which the above quotations are made contains an illuminating article by Mr. Pao Tê-hao (包德浩), who expresses the embarrassments felt by a Chinese Christian because of the treaty protection accorded to missionary work. The title of the article is, "Why Should the Propagation of Religion be Included in the Treaties?" (傳教爲什麼要列入條約). I have deemed it worth while to translate the main sections of the article, as follows:

"A treaty is an expression of political ideas in the realm of international relations, and grows out of mutual agreement between two governments. It may have to do with protecting the powers of one's own government, or it may consist in granting requests made by another government. Its obligations are regarded as mutually binding.

"The propagation of religion is a personal matter; a man, according to his own conscience, from out of his own experience, takes what he believes to be truest and best in religion, and makes it known to those outside his own religion. In principle it is wholly altruistic. It is also entirely voluntary; there does not exist in it the slightest element of compulsion.

"Although in its essential nature the propagation of religion differs widely from a treaty, yet, strange to say,\* the propagation of religion on the part of foreigners in China has been given treaty protection. As a result the Chinese people have misinterpreted the purposes of the missionary; they have classed him with all other foreigners, who under treaty protection have given themselves to wresting (literally, clawing out—攫取) advantages from China . . . . For the missionary to go into the interior to preach, when his preaching is under treaty protection, is like his taking land and money with one hand and giving out Bibles with the other.

"At the time the treaties were made not many Chinese understood the real meaning of Christianity. Most Chinese were merely conscious that concessions and indemnities brought them hardships; they assumed that there was some connection between these hardships and the preaching of the missionaries, hence they came to look upon the preaching itself as an evil. Those who took an extreme view regarded mission work as a device for making China weak. The Church became known as 'The Religion from Overseas' (洋教) and church members were called 'Followers of Foreigners' (隨外國). Treaty protection has always been one of the principal causes of the comparative inability of the Church, during the century and more of her existence in China, to make a profound impression on men's hearts or to win persons of intelligence into her membership.

"Treaty protection for mission work is at variance with the teaching of Jesus, with the example of the apostles and with the real mission of the missionaries.

"1. It is at variance with the teaching of Jesus. When Jesus sent His disciples out to preach, He commanded them saying, 'Whoever does not receive you, or listen to your words, leave him and go' (Matt. x. 14) . . . . On another occasion, on His way to Jerusalem, Jesus passed through Samaria, where the people did not receive Him. James and John asked that He cause fire to come down from heaven and destroy them. Jesus turned and rebuked the disciples, saying, 'What your heart is like, you yourselves do not know . . . . And He went to another village' (Luke ix. 52-66). From these instances it can be seen that Jesus did not favor compelling any to believe in Him . . . . Since preaching is not trade, it is also not for profit. If you must preach and suffering comes, you should take it as your duty. If you say that the treaties were made by the government and that your only thought is to ask governmental permission for your preaching,

\* One of the reasons for including in the earlier treaties some provision for protecting the rights of Christians was the fact that prior to 1842 it was not lawful for any Chinese to become a Christian. Such provision is now obsolete because with the coming of the Republic religious liberty was granted.—Ed.

your mistake is even more serious. For, in preaching you preach to the people and not to the government; the government is sure to oppose your preaching; win the people and let them make peace with the government; then will your preaching have a fruitage which no treaty protection could bring!

"2. It is at variance with the example of the apostles. When Peter, John and others founded the Church in Jerusalem, and when Paul organized the Church in Asia Minor, they did not seek the favorable opinion of the local officials nor the protection of their government. Relying on the power of the Holy Spirit, with the single purpose of saving men, and without thought of their own comfort, they went about their preaching with courage. Although at first they met opposition wherever they went, the reason why they were finally able to establish churches everywhere was not that they had the backing of military force, nor that they relied on treaty protection, but that they had the spirit of pure love and self-sacrifice which they got from the Lord Jesus. Of this there can be no question.

"3. It is at variance with the real mission of the missionaries. . . . Our western friends have left their homes and have journeyed far in coming to China; there is no knowing how much hardship and inconvenience they have suffered in their daily living; if they were not possessed by a sincere zeal for honoring God and loving man, and a high purpose to promote the establishment of the Church among this people, how could they survive months and years of utter isolation? (I am now speaking of those missionaries who are evangelizing the rural districts). Such devotion commands our unbounded admiration. In showing this spirit of self-sacrifice in undertaking responsibility for the establishment of the Church in China we gladly acknowledge there is not a single point at which the missionaries give offense to us Chinese. Nevertheless, because of issues relating to mission work, troops have been brought over and China has lost many of her sovereign rights and suffered much serious embarrassment. Although China's sins have certainly deserved punishment, missionaries ought not to have been party to the Church's receiving profit on this account; if they really came to China for Christ's sake and not for the sake of their respective countries, the missionaries should have been content to leave all grasping for gain to the governments!

"From the above considerations it may be seen that treaty protection for the propagation of religion is of no real help to religion. Furthermore the policies of governments may not be in harmony with the objectives of the missionary; they may be as divergent as the dreams of two persons sleeping on the same bed; when the divergent aims of government and missionary are scrambled into one understanding, who



in the last analysis is likely to be the loser? Certainly not the government!"

In the issue of *The Truth Weekly* for June 28, 1925, another writer using the nom-de-plume "Chih-chung" (志忠) and writing from an entirely different angle sets forth his frank criticisms of some missionaries under the caption, "Remarks on the Silence of Missionaries Regarding the Shanghai Incident" (傳教士對於滬案之靜默). The most important parts of this article, in translation, are as follows:

"The Christians of our country, as well as the entire anti-Christian group, have throughout recent days been watching intently to see whether the missionaries would be able without partiality to uphold the principle of justice and thus illustrate essential Christianity, which holds unity, love, equality and justice to be fundamental obligations.

"The silence of some missionaries at this time is said to be due to their feeling that newspaper reports of the Shanghai affair are unreliable and that therefore it is impossible before all the facts are known to reach sound conclusions regarding the right and the wrong in the case. Since the causes of the Shanghai incident are not yet fully known, it may be granted that what the newspapers are saying cannot be wholly reliable. But there can be no possible doubt of the fact that unarmed laborers and students were killed! If in the face of this bald fact the missionary still says that he cannot distinguish the true from the counterfeit and that he is unable to judge as to the right or the wrong in the case, or if he protests that his silence is not due to a desire to protect his fellow-nationals from blame and that he is not unmindful of human rights, who can believe him? . . .

"It is said that some missionaries are silent because they do not dare oppose the officials of their respective governments for fear of being deported. Jesus said, 'Whoever would follow Me, must give up his life and bear the cross' (Matt. xvi. 24). Hence, if a missionary were called upon to sacrifice himself by giving up his life, he would only be doing his duty. If a missionary, when his life is not imperilled, and when he is facing no greater hardship than possibly that of being returned to his native land, steps cowardly backward instead of forward, what other inference can we draw than that he is in China, not through depth of conviction regarding what he preaches, but as a means to gaining his livelihood? . . .

"Such unsatisfactory excuses as these not only call forth the keenly logical criticisms of anti-Christians; they even arouse among Chinese Christians a lack of confidence in all missionaries who take an attitude of suppressed silence.

"According to reports in recent papers a number of foreigners have taken a stand. Among Christian colleges the faculty of Yen-ching University has led by issuing a statement. More than thirty British

missionaries in Peking have published a cablegram which they sent to their own country. . . . But it is to be regretted that so few actions of this nature have been taken. It is our earnest hope that the whole missionary body in China will rise and fight with all their might to maintain the right. Such a step would not only add glory to our religion, but would serve as a call to all Christians to follow. The opportunity should not be lost; let it be wisely used."

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### From Various Viewpoints

As readers have expressed their appreciation of the material presented in last month's issue dealing with the Shanghai troubles and the larger problems involved, we give in this section opinions and suggestions from representative individuals and groups; as well as from the National Christian Council.—Ed.

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#### Resolutions Adopted at the North China Students' Summer Conference, 1925.

*Whereas* the enlightened conscience of the world to-day recognizes the ethical imperative of applying the same principles of justice and fairness in dealing between nations as between individuals and condemns exploitation and aggression in any form through the use of superior force;

*Whereas* the existing treaties between China and the Western powers were concluded as fruits of war and contain clauses conferring preferential privileges and rights upon western nations detrimental to China's sovereignty and their continued enforcement constitutes not only a blot upon the Christian civilization of the West but also a source of constant irritation and humiliation to the awakening nationalism of the Chinese people;

*Whereas* the aspirations and struggles of the Chinese people for a stable and democratic government within and for fair and friendly relations without are legitimate and so deserve the sympathy and support of all democratically inclined peoples of the world;

*Whereas* the application of the Christian principles of brotherly love and mutual helpfulness in international and interracial relations is in our judgment the only effectual way of eliminating enmity and disharmony between peoples and nations and affords the only lasting basis for world peace;

*Be It Resolved That* we, the Christian students of North China assembled in conference on the 30th day of June 1925 at Wofossu, Western Hills, Peking, appeal to the Christian students of the world,

(1) To use all legitimate means to rouse public opinion and to influence the governmental policies of their respective countries toward China so that treaties unjust to her national aspirations and detrimental to her national development may be removed, and

(2) To cooperate in a united effort to exalt the leadership of Jesus Christ, the Prince of Peace, in international and interracial readjustments so that righteousness and human brotherhood may be speedily realized on earth.

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**An Appeal from the Members of the Nanking Christian Student Federation  
and the Students' Departments of Y. M. C. A. and Y. W. C. A.  
in Nanking, China, to Members in the Other Countries  
of the World.**

The news channels of the world have already made it known that the students of the modern schools of China are the leaders in the present movement in this country which is working for certain reforms. As members of the World's Student Christian Federation we wish to say a few things to make clear to our fellow members in other countries some of the ideas that are now in our minds.

1. The recent shooting and killing of students by police on the streets of Shanghai was really the result of an effort on the part of well intentioned students from a Christian college and a private institution to call the attention of the world to the ill treatment which Chinese laborers were receiving in some of the mills in Shanghai. As to the wisdom of these students in taking the methods of accomplishing their purpose which they did we need not here speak but we draw attention to the fact that their ultimate purpose was altruistic and inspired by the noble motive of securing fair dealing for mill hands. Indeed their inspiration had come in part at least from their college classes, Bible study discussions, and the hearing of lectures and conferences with world leaders on the application of right principles to modern industrial conditions. In contradiction to many newspaper articles we wish to say that Russian Soviet influences played but a minor part in inspiring these students.

2. The police of the International Settlement of Shanghai failed to understand the character of the movement with which they were dealing until after they had shot and killed a number of these students. We do not prejudge this case but we may say that whether or not the students were transgressing a police regulation by assembling on the streets and failing to disperse when ordered they had no serious criminal intention and could have been dealt with in a milder manner than by being killed. We are told that they wanted to be arrested and fined as that would draw the attention of the public to the cause for which they were sacrificing themselves.

3. The above incident in Shanghai has thrown the whole of China into a blaze of passion which is a surprise to all because of its intensity and extent. At the present moment the nation as a whole is denouncing it as an instance of the unjust use of military force by foreign powers. One of the results is that the innermost resentments and sore places are revealed and the hidden mind of the people becomes evident in the things that are being said and done. For your information we wish to draw attention to the following:

(a) The Chinese population of the International Settlement of Shanghai is not given fair treatment by the government of that city. Chinese

pay over seventy percent of the taxes but have no representative in the governing council. Chinese are judged in courts where the judges are selected in a manner that gives them no voice in the selection. Chinese residents are indiscriminately forbidden admission to certain parks of the city.

(b) Some of the treaties between China and Western nations are unfair and dishonoring to China as a nation.

(c) The Chinese nation is not treated on an equality in the family of nations.

(d) Many of the representatives of Western nations now living in China for the purpose of personal gain treat her citizens with contempt and disdain.

We submit to you the suggestion that the results of dealing with the government and people of China on such lines are sure to be mutually harmful and we earnestly urge you to help us find a solution.

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### A Broadcast Letter and a Personal Reply.

Soochow, Kiangsu, June 10, 1925.

TO OUR MISSIONARY FRIENDS IN CHINA:—

Inasmuch as we feel the extreme seriousness of the killing of the Chinese students by the police in the International Settlement of Shanghai on May 30, we the undersigned, after careful investigation and consideration of the matter, ask to present to you the results of our findings, our attitude, our conviction in regard to the right and just way of solving this complicated problem, and our expectation of the stand that may be taken by you as heralds of the Gospel of love and justice. We hereby call your attention to the following points:

#### I. THE CAUSES OF THIS INCIDENT.

A. *The Remote Cause.*—During the last century and half, the aggressive foreign powers have recklessly encroached upon the rights of the Chinese nation through unequal treaties and political, economic, and other forms of exploitations, on account of which our country has been handicapped in her efforts to improve social conditions, to better economic organizations, and to develop political stability. Consequently, the Chinese people, having successively failed to secure the cessation of unequal treatments and being conscious of their inability to remove the conditions created by the persistent and pernicious use of military force by these aggressive powers, have come to the conviction that foreign militarism, imperialism, and capitalism are the obstacles to the salvation and development of the Chinese nation. Such a conviction naturally leads and has led to patriotic demonstrations.

B. *The Immediate Cause.*—The killing of the Chinese laborer, Ku Cheng-hung, by the Japanese kindled the long pent-up resentment. In order to call this fact to the attention of their countrymen in the International Settlement of Shanghai, the students went to speak and to raise money for the bereaved family of the murdered. This murder, together with the proposals for the increase of wharfage dues and for the printed matter by-law, has originated from and has been made possible by foreign imperialism



in China and consequently all these things constituted the students' cry against injustice. The indiscriminating and wholesale condemnation of the students' movement on that day as a manifestation of Bolshevism is altogether groundless. For although Bolshevism attacks imperialism, still there is no reason why such an attack on foreign imperialism which imposes on the Chinese people unbearable burdens should be taken for Bolshevik propaganda.

## II. OUR ANALYTICAL STUDY OF THIS INCIDENT.

A. *The Motive of the Students.*—Although as a result of the speaking of the students, crowds gathered around them, thus apparently violating certain of the Municipal Council regulations, yet their motive in so doing was to manifest their patriotism and not to lead the crowd to violence, as evidenced by facts in the following paragraph.

B. *The Crowd in Front of the Police Station.* From the time when the crowd began to gather in front of the Police Station to the time of firing by the police, there was no sign of violence nor damage done to any public property. Moreover, before and after the firing by the police, no one of the crowd was armed. In handling such a crowd how can the police justify themselves by resorting to killing? Our conviction is that there were other methods by which the police could have dispersed the crowd.

C. *The Act of Firing by the Police.*—In regard to the oral warning and firing by the police, we want to ask:—

- (1) Could the warning be heard by the whole crowd?
- (2) Was the warning understood by all in the crowd?
- (3) Was the lapse of ten seconds between warning and firing time enough for such a big crowd to retreat?
- (4) Why were so many shots fired and so many people killed?
- (5) Why were the shots so directed as to cause fatal wounds?
- (6) Why were shots directed to those who had already turned around to retreat, which fact can be proved by the entrance of the bullets from their backs?

## III. OUR SUGGESTIONS TOWARD THE SOLUTION OF THIS PROBLEM.

A. *Justice in the Present Case.*—We call for your thorough and impartial investigation of the matter without any racial and national prejudices. In accordance with our analytical study of this incident, we believe that justice is on our side and that those who cannot justify their action should receive adequate punishment, should pay a proper amount of indemnity, and should officially apologize to the bereaved families and to the Chinese people.

B. *The Removal of the Remote Cause as the Final Solution.*—So long as the unequal treaties with all their implications, such as extraterritoriality, foreign concessions, limitations on the customs duties, spheres of influence, etc., remain unabolished, there can be no equality and justice in the relationships between China and other nations. So long as there is no equality and justice in the relationships between China and other nations, there can be no final solution for all the problems arising from foreign encroachments upon China.

## IV. OUR MESSAGE TO THE MISSIONARIES IN CHINA.

We have read some statements made by groups of missionaries in expressing their attitude toward this matter. We appreciate their statement in regard to the spirit of justice, impartiality and fraternity which should transcend national and racial boundaries; their words of sympathy toward the Chinese students in their unselfish and patriotic struggles; their clear understanding and acknowledgement of the fact that this incident has for its background a history of a hundred and fifty years; their deep regret for the creation of such an evil cause by the exploitations and encroachments of the foreign governments upon China; and their resolution to seek for the removal of the fundamental cause of the incident. We hope, however, that this statement of their spirit, their word of sympathy, their knowledge of the underlying cause of this incident, their expression of regret for the foreign exploitations in China, and their resolution to seek for the removal of the fundamental cause of this incident, are not merely "sounding brass or a tinkling cymbal." Time and again we have heard such expressions of high sounding principles but we have now come to the point where we find ourselves unable to have faith in words which are not validated by corresponding deeds. Furthermore, we desire to know whether or not such statements represent the consensus opinion of all the missionaries in China.

We object to the proposal in these statements to appeal to the Municipal Council of Shanghai for justice, since this Municipal Council is itself involved in the present case and has to seek for its own justification.

We, therefore, desire that all the missionaries in China will manifest their Christian spirit and faith by both words and deeds which will be effective in helping us to determine our attitude toward and relationship with all forms of foreign missionary work in China.

Signed by

*The Chinese Members of the Administrative and  
Teaching Staffs of the Soochow University  
College of Arts and Science, and Soochow  
University Middle School No. 1.*

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Mokanshan, China, July 16, 1925.

The Chinese Members of the Faculties of Soochow University,  
and of University Middle School No. 1., Soochow.

GENTLEMEN:—

Your letter of June 10, addressed to "Our Missionary Friends in China", was greatly appreciated, and its judicial spirit, coupled with a challenge to us who are missionaries in your country, deserves full consideration and a thoughtful answer. Some weeks have gone by since its receipt, weeks which unfortunately have brought but little in the way of a solution for what you justly deem to be a "complicated problem", weeks in which I have been doing my sincere best to attempt to attain an understanding of the situation free from any sort of racial or national prejudice. I would not dare claim to have been successful in this effort, and yet I submit

the results for your consideration, with the hope that it may conduce to mutual understanding and respect—the *sine qua non* of any just solution.

#### I. THE CAUSES OF THIS INCIDENT.

I find myself in practical agreement with you in regard to the causes of the incident. Possibly we are not thinking together when you say that you "have come to the conviction that foreign militarism, imperialism, and capitalism are the obstacles to the salvation and development of the Chinese nation". If you mean that these are *among* the obstacles, I agree with you; if you mean that these are *the* obstacles, or *the principal* obstacles, then we disagree. I feel that a study of history will show that ultimately the problem of the salvation and development of any nation, in nine cases out of ten, is more an internal than an external problem. China has suffered greatly at the hands of other nations in the past, and her present development is often hampered by their aggression, but her salvation, in my opinion, is more dependent on domestic affairs than on foreign relations. This of course does not mean that I do not sympathize with you in your efforts to check external aggression; I only hope that you will not let the passions aroused by external aggression (for external aggression always produces the intensest of passions, the world over) blind you to the problems faced by your countrymen. Your sincerity, enthusiasm and self sacrifice in the cause of your country as against outsiders have aroused the admiration of your foreign friends, even though they (and you) do not admire all the methods that have been used. But I trust that you will exhibit these qualities in no less degree when you turn your guns on your domestic enemies, for example, mass ignorance, superstition and militarism.

#### II. ANALYTICAL STUDY OF THIS INCIDENT.

One of the things that I have regretted most in connection with this incident has been the lack, so far, of a thorough, impartial and public investigation of just what did happen on Nanking Road on the fateful 30th of May. Without a doubt newspaper reports in both languages have often been colored and even distorted. And yet from such evidence as I have been able to gather, I have been led to the conclusion that your analysis is substantially correct. But may I go further to point out that one of the factors underlying this incident is a differing conception of law on the part of East and West? To the Westerner law is an objective, unequivocal, impersonal, majestic thing; it must be upheld at all costs. To the Chinese law is more pliant, less sufficient in itself as a norm of conduct; it is always subject to what is at the time considered reasonable and practical. To point out this difference is not to condemn either ideal, but only to indicate the necessity for mutual patience and concession if conflict between them is to be peacefully resolved.

#### III. SUGGESTIONS TOWARD THE SOLUTION OF THIS PROBLEM.

You are right in demanding that impartial justice shall be done, justice based on a searching and unbiased investigation of this particular incident. Ultimately all unequal treaties must be abolished, there can be no doubt of that. Those that seriously hamper the Chinese people in their effort to put their own house in order ought to be abolished immediately; it is inconsistent to promise that the treaties will be revised when China has accomplished

certain reforms, when these reforms are in truth blocked by the unequal treaties themselves! I feel that many sympathetic and good intentioned Westerners are guilty of this inconsistency. And yet you are conscious of the fact that real equality between nations depends on much more fundamental and subtle factors than international treaties, with all their wealth of verbiage and magnificent seals. I hold no brief for the West when I declare to you that the real standing of any nation in the family of nations depends upon the intelligence and character of her people, the high spiritual qualities of her social order, and her devotion to justice and right, domestic and international. These things not alone transcend treaties and agreements, they also transcend mighty armies, frowning navies, rich treasuries and a world girdling commerce.

#### IV. MESSAGE TO THE MISSIONARIES IN CHINA.

Let me quote from your letter: "Time and again we have heard such expressions of high sounding principles (from missionaries) but we have now come to the point where we find ourselves unable to have faith in words which are not validated by corresponding deeds". I am sincere when I ask you by what specific deeds we can validate our principles in your eyes? We missionaries are guests in your country; is it wise or right that we should take as active a part in your domestic or foreign affairs as we would in the affairs of our homelands? We can protest to our consuls, as I have done, but this is only words again! We cannot overnight determine the attitudes and policies of our respective governments, any more than you yourselves can control the decisions of Peking. We can publish our views here in China and at home, and thus influence the final results in some small way, but again we resort to the words that you despise! We can use all the influence that we possess to urge an impartial investigation of the Shanghai tragedy, and the revision of the unequal treaties that prevent China from putting her house in order, as I have done, but again our method smacks more of words than deeds. You ask for deeds, not words, I would not dare direct your attention to my own poor short service in the cause of missions here in China, but because my service has been so short I am encouraged to ask you if in your opinion modern missions in China have been a service of words or of deeds? Because of your positions of responsibility and trust you have been on the inside of missionary effort; has that effort been validated by deeds, or has it been a mere sound and fury of empty words? You have discovered the imperfections of the missionary—God forgive us, they are numerous enough,—you know how often he fails to show the spirit of Jesus Christ in his dealings with his fellow missionaries and with you, but has he left a net impression of words unvalidated by deeds? Undoubtedly missionaries being human, are not without prejudice and bias, the usefulness in China of some individuals being practically destroyed by these qualities. Some have failed to grasp the significance of the Shanghai tragedy, and its implications, while others have been too easily beguiled by what they read in newspapers—exhibiting the kind of innocence which is one of the curses of democracy, East or West—but is all this a sufficient reason for addressing "the missionaries in China" with the "hope" that what they have had to say about the matter is "not merely 'sounding brass or a tinkling cymbal'"? You have said it very gently, but the net impression made by your paragraph is that missionaries as a class have

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yet to prove to you that they are not hypocrites. I am truly moved to wonder why you gentlemen have so long associated yourselves with a group whom you could so easily come to doubt! If all the life and treasure spent in China for the cause of Christian missions has produced a dominant impression of words not backed by deeds, in all seriousness it is time for Christian missionaries to begin packing their trunks! You see your closing paragraph leaves me very, very much puzzled, and the generally high and judicial tone of your letter has emboldened me to tell you so. So far as I know this is the best method for coming to that much to be desired goal—a mutual understanding and appreciation of each other's viewpoint.

I am, Yours sincerely,

J. W. DECKER.

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#### Hunan Wesleyan Mission Resolutions.

We have received from the Hunan District Synod of the Wesleyan Methodist Church a copy of some Resolutions adopted by the Synod with a view to making clear the position of its missionaries in relation to the present disturbances in China. It is as follows:—

1. This Synod requests the Chinese and British Governments, as speedily as possible, to devise a peaceful means of settlement of the present dispute.

2. We, the foreign members of this Mission, have come to China of our own free will for the preaching of the Gospel of Christ, actuated by the love of Christ. We do not advocate, and are not the agents of, Imperialism.

A full discussion took place on the whole subject of the relation of the foreign missionaries towards their Government in public matters such as the present. We missionaries desire to make clear to the public generally, and to the members of our Churches in particular that in the support and carrying out of our work we are in no wise the agents of the Government of the country to which we belong, and that our object is not to forward the interest of that Government but to preach the universal Gospel of the love of God and to establish the Church of God in China. It has ever been our care to keep ourselves free from all political concerns.

This Synod desires to express its conviction that the removal of the immediate causes of disturbance, and the prevention of further trouble in different parts of China, depends upon the speedy settlement of the Shanghai case. It is convinced that there are more deep-seated causes of irritation than the Shanghai incident, for the removal of which the sympathetic consideration of the relations between foreign nations and the Chinese Government, as expressed in existing treaties, will be necessary. Issued by the Resolution of the Synod, July 2, 1925.—*N. C. Daily News*.

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#### As The Foreigner Thinks.

During the year, a group of some forty foreigners, mostly Americans, have been meeting Sunday mornings in connection with the Community Church, to discuss the implications of the Christian life in relation to current events and problems. Since the fatal May 30th, they have been

discussing the situation in China as it developed. Some report of these discussions may throw light on what the serious-minded foreigner is thinking about the situation in which he finds himself.

The group was made up of Christians, more than half of them are employed in Christian work. The Standard Oil Co. was represented, the medical profession, the merchant class, banking interests, the engineer and the educator. In recent weeks, there were present men from Szechwan, Shansi, Fukien, Hunan, and most of the provinces.

There have been "fifty-seven" varieties of theology in the group, and there has been unbroken harmony. Men differed as far as the poles in interpretation of events, in suggested remedies, in theology, but no member ever got red in the face, or questioned the motives or sincerity of the man who saw things very differently. The leader differed with the group, and the group differed with the leader, and the discussion went on unruffled, with no heat to confuse the light.

The group discussed most of the controversial questions in the catalog, socialism, luxury, infallibility, millenium, Bolshevism. We knew we differed, but we kept remembering Voltaire's note to his friend, "I disapprove absolutely what you say, but I will fight to death for your right to say it."

After May 30th, the group discussed the situation in China with the same fair and tolerant spirit as it discussed all other questions. There have seldom been unanimous agreement. Neither the leader nor any member of the group agrees with all the ideas reported below, but there was general agreement on most of the points. If this represents at all the average foreigner's attitude, their discussions may throw some light on the path along which a solution will be found. The group made this list of causes and cures for the present situation:

#### CAUSES.

Race Prejudice.	Propaganda.
Superiority and inferiority complexes.	Ignorance.
Economic Poverty.	Bolshevism.
Inability to see the others' viewpoint.	Boorishness of Foreigners.
Foreign exploitation.	

#### CURES.

Good Government.  
 Education, especially Mass Education.  
 Development of Resources.  
 Sympathy. The golden rule plus love.  
 Political liberty, equal treaties, tariff autonomy, the end of extraterritoriality.  
 An indigenous Church.  
 Education of foreigners on Oriental life and culture.  
 Organization for better International co-operation.

Space will not permit any full report of the discussion of these points. A partial report may indicate the general trend. Our basic question was: "What would a high grade article of Christianity be able to do to remove these causes?"

#### RACE PREJUDICE.

"It does not exist in our children." "Where do we begin training them in prejudice?" "Is it in the way the children see us treat our servants?" "It does not exist between children of the two races in interior cities. It is a practice of port cities, especially of the Concessions. Eliminate

the Concessions and related evils, and two friendly races will have no difficulty with race prejudice."

#### ECONOMIC POVERTY.

Missions should promote industrial education as one of their chief functions, especially in rural schools. We should test all of our Christian education in part at least, by its value in the solution of the problems of the present life. We should live more simply ourselves and encourage a simple life among the Chinese Christians.

#### SUPERIORITY COMPLEXES.

"We need to study the superior points of the Chinese, spend more time on our deficiencies and their superiorities." "In a sense we foreigners are superior. That is the reason we are here. Not superior in potential race qualities, but superior in opportunity and training." "Chinese do not object to differences in actual rating. They do object when we feel that we are intrinsically superior and that even those who have privileges equal to ours cannot be our equals."

#### DIFFERENT VIEWPOINT.

For instance on the event of May 30th. Why do Christians of two races see the same event so differently? Foreign Christians up country generally have the Chinese viewpoint. "But they do not know the facts as well as we do." "Perhaps it is necessary for them to have that viewpoint or leave." "Perhaps they are more calm and can see with less prejudice than we." Some Chinese Christians say they were *innocent* students. Some foreign Christian says they had been driving the police for two hours in known violation of the law. They were not innocent. Some Chinese Christians say the students were unarmed. Some foreign Christians say, two thousand unarmed men can jeopardise the life of ten men. Some Chinese Christians say they were not attacking the police nor the station. Some foreign Christians ask what were they doing? What urge drove them on against the police with increasing determination and momentum? What was their aim? The original aim of speaking on behalf of oppressed labour does not explain the determined push against the police. Some Chinese Christians say the police inspector was wrong in firing. There were other methods which he did not try. We agree. It is easy to sit in a quiet office with no responsibility when nothing is on and tell the other fellow who is on the grounds how to do it after the thing is over. Both we and the Chinese Christians are honest. Why do we so differ? What would Chinese police have done under similar circumstances? What would Chinese police have done if the crowd surging on the police, had been foreigners? Both groups of Christians believe in law and order. The difference seems to be due, not to different valuation of law, but to history. One group is of the same nationality as the oppressed, one group is of the same nationality as the oppressor.

#### FOREIGN EXPLOITATION.

Unequal treaties, limited parks, control of customs, etc. Can a Christian endorse these things? "But exploitation has been good for China. It improves her financial condition." "Perhaps so; perhaps supervision of my finances would improve them, but I prefer not to be supervised." Is

the missionary party to this exploitation? "Perhaps so—in very rare cases consciously. In some cases unconsciously, but the average missionary has no part in it and is opposed to it." "A missionary sees an event differently from a Chinese Christian. That does not prove that his loyalty to his Government is above his loyalty to Christ. It might be for other reasons. He might even say to his Chinese Christian friend as Cromwell said to his friends: "I beg you by the mercy of God to believe that it is barely possible *you* might be wrong." Or if it is the missionary who is most in the wrong, it might be from his history and not from his loyalties.

#### BOLSHEVISM.

"Bolshevism is not all bad." "It is on paper a form of communism which reads not unlike the Sermon on the Mount." "Bolshevism is the devil running on high." "Are the students in your college Bolsheviks?" "They are all reading Bolshevik literature." "Well, what if they are? Must we choose their food for them? If it is false they will know it." "It is an evil weed and needs to be eradicated." "Anyhow, we Christians see red whenever the word Bolshevism is mentioned. We are not fair. Those who visit Russia are less vehement against it than those of us who read the papers. And we do have a tendency to credit everything in China that does not go our way to Bolshevism." "Obviously we have not been very scientific or fair in our appraisal of Bolshevism nor in our estimate of its force in China."

He would be a great man who would attempt to sum up the thinking of these discussions of folks of such widely divergent views. But perhaps the group would agree that foreign exploitation and the boorishness of foreigners growing out of the baseless superiority complex are the chief causes of the trouble. That both sides need to follow Paul where "love is never irritated, never resentful, never glad when others go wrong, slow to expose, eager to believe the best, always hopeful, always patient." But if anyone differs with Paul or with us, we determine to have faith in Him and love Him still, and maybe that will solve the problem.

ARTHUR RUGH.

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#### Message of the National Christian Council to the Christians in China.

*(Adopted by the Executive Committee, July 16, 1925.)*

On Sunday afternoon, the day following the tragic event of May 30th. the Shanghai members of the Executive Committee of the N. C. C. held a special meeting at which they unanimously decided upon the following as the very first thing they should do to help:—

Several members were delegated separately to see the editors of foreign and Chinese newspapers in Shanghai and to urge them to be careful in presenting facts of the incident, not to pass judgment until all the facts are known, and to uphold justice in the final settlement.

At the same time, it was pointed out that this event in Shanghai should not be looked upon as a purely local one, for it was clear that it would almost inevitably raise grave questions of national and international importance. It was felt, therefore, that the N. C. C. should give some thought to what help it might render to the churches and missions in the interior of the country, where Christians and missionaries might not be able to get



a true and fair statement of the situation and might experience great embarrassments.

On June 8th the N. C. C. Executive Committee addressed an official letter to the Shanghai Municipal Council urging upon it the importance of appointing a Special Commission of Enquiry, including Chinese members, to get at all the facts of the case as the basis of a just and amicable settlement. As a means of preventing further trouble and also of creating a better understanding between the foreign and the Chinese sections of the Shanghai community, it was suggested that provision should be made at an early date for adequate Chinese representation on the membership of the Shanghai Municipal Council. This is in full accord with the generally accepted principle of the relation of Taxation and Representation, for the Chinese form the overwhelming majority of the population and pay nearly 80% of the taxes of the "International Settlement."

At the same meeting when the above-mentioned communication was acted on, a Sub-Committee was appointed to draft a message to Christians throughout China. Some unforeseen difficulties arose to prevent the Committee from completing its task. These have been largely responsible for the delay in issuing this message.

Unfortunately, what was said of the sad incident in Shanghai at the first meeting has not only come true but a situation of nation-wide as well as of international and interracial importance has developed, and is fraught with grave dangers and consequences. The churches and missions in China are being directly or indirectly involved despite themselves. It is highly important that we Christians should clearly understand our position in relation to the present situation, and should know definitely, if at all possible, what the policy, organization, and program of our work should be in order to help meet the special needs of the hour. We are faced with the following question: Do the churches and missions in China have sufficient spiritual vitality and power to lead the Christian Movement to ride on the rising tide and to hasten the realization of God's Kingdom on earth; or does it lack that vitality and will the Christian Movement because of this receive a serious setback and God's own purpose be frustrated?

The burning question before us to-day is really: "What does the present situation demand of Christians in China and what steps should the churches and missions take during this grave crisis?" We shall set down some things which we see with clearness and on which we have deep convictions. We offer them to the Chinese Christians and missionaries for their earnest and prayerful consideration.

In the first place, in midst of sorrow, confusion, indignation and embarrassment, we feel very keenly the need that all we Christian people, Chinese and foreign alike, should stand together in one fellowship, quieting our minds and souls before God and trying to hear His voice. How difficult it has proved to ascertain the facts of the tragic events in Shanghai, Hankow, Canton, and other places! How easy to jump to hasty conclusions and to pass judgment! How much misunderstanding has already been caused by ill-advised or prejudiced persons? Under the circumstances, we firmly believe it to be the duty of all Christians to refrain from passing judgment at present. Let us rather advocate thorough investigation and insist upon full justice being done. We believe this to be the voice of God, and this voice all people, Christians and non-Christians alike, must heed.

In the second place, we would clearly point out that the present difficulties did not rise like a thunderbolt out of a clear sky. They have much

unpleasant history behind them. Many people of different nationalities, races, and creeds have openly advocated that all causes of misunderstanding, ill-feeling, malice, jealousy, enmity, and hate should be studied and removed.

What, then, are some of these causes? Space does not permit us to enumerate them all. However, it is important to mention among others the following:—

Internal Causes:—Militarism and Civil War; Political Corruption; Banditry; Poverty; the Curse of Opium, Morphia and Other Narcotics; Ignorance of the Masses; Mental Unrest of the Student Class; Resentment against Unequal Treaties, etc.

External Causes:—Foreign Aggression and Domination; Unequal Treaties; Racial Pride; Smuggling of Opium, other Narcotics, and Fire-Arms; Lack of Understanding of the Chinese Temperament and Aspirations; etc.

We can hardly believe that Christians whether Chinese or foreign will want to spend any time in arguing as to which of the countries concerned—China or some foreign country—should be the first to remove the causes. Is it not safe and right for us to assume that in accordance with Christian principles neither China nor any foreign country concerned would wish to allow any of these things to continue? Not only that, should not we Christians definitely acknowledge the above-mentioned things as the basic causes of our present crisis and offer our very best service to remove them? Furthermore, should we not take prompt steps to promote a better understanding between and appreciation of China and the foreign powers and to re-establish the cordial relationships among them? To fail to perform this important duty is just as serious as to sow the seed for another world war.

In the third place, we wish to state that Christianity, patriotism, and good citizenship are not necessarily opposed to each other. To be a Christian does not at all mean to be unpatriotic or to surrender one's rights of citizenship. We are not dealing with that kind of narrow and selfish patriotism and citizenship which is really unchristian and of which we see so much around us. To us, a Christian should be the highest type of patriot and the noblest example of citizen. A Christian cannot but be opposed to a patriotism which is bigoted, blind, or prejudiced; he can have no use for a citizen who loves his own country at the expense of other countries. A Christian does not defend his country, right or wrong; but he always stands for the right even if this position will align him against his own country on any particular occasion. Still, he is ever ready to assist his country to move forward in the path of righteousness, justice and peace, and he is second to none in this service. He holds himself in readiness to render this assistance to other countries as well. Cannot we Christians, foreigners and Chinese alike, during this terrible crisis clearly exhibit our Christian citizenship which includes but rises above our respective national citizenship, and our Christian patriotism which seeks not only the good of our own country but also of other countries? In facing the tragic events of the past weeks, can we not rise above our narrow national or racial limitations? Can we not be Christians first of all, and then citizens of our respective countries?

In the fourth place, it is necessary for us to point out that during a crisis of this kind, if we are not careful, all our baser feelings, unchristian attitudes, and materialistic tendencies will get the better of us and lead us astray on the one hand; and a feeling of despondency, a revengeful spirit, and most disturbing doubts of not only the reign but also the exist-

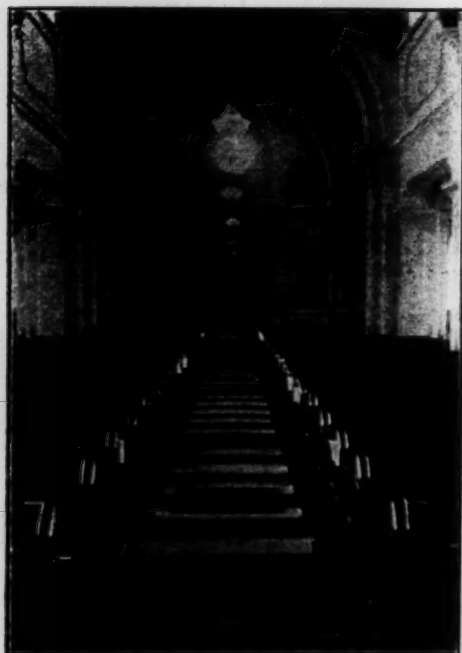


KHAM CHAN AND HIS WIFE, TAI TEACHERS FROM SIAM

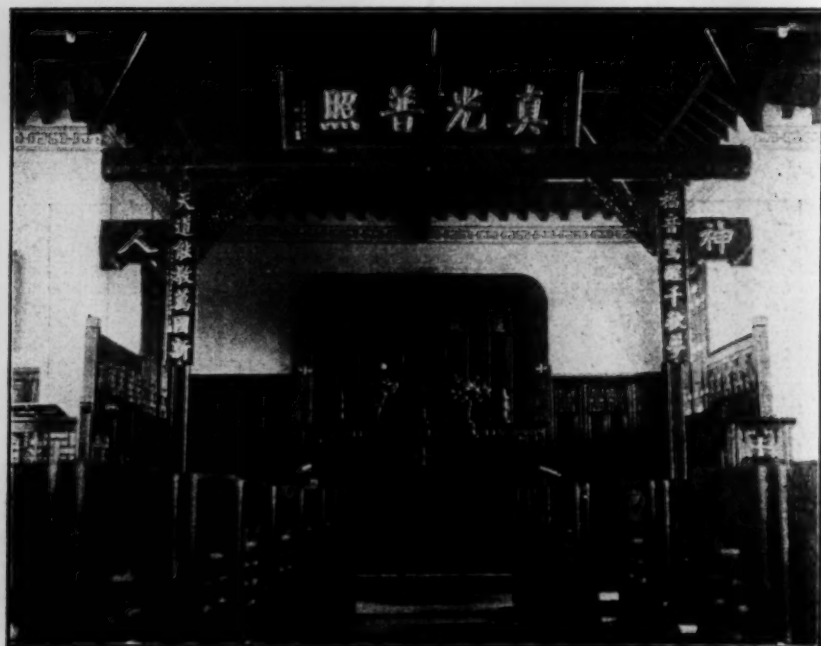


CHINESE TAI SCHOOL

*(See Notes on Illustrations)*



SHANTUNG CHRISTIAN UNIVERSITY CHAPEL, TSINANFU.



ST. MATTHEW'S CHURCH, NANCHANG, KI.



ence of God will haunt us on the other. Have we Christians in China no ministry for this situation? Must we allow ourselves to fall into either of these groups? God forbid! By all means, we should make a supreme effort to lift ourselves as well as the people of different countries concerned away above any idea of, or desire for, national aggrandizement, vainglory, pride, prestige, military prowess and domination, selfishness, vengeance, and hate. More than that, we should expound and represent the Christian viewpoint of right versus might, of humility, righteousness, justice, forgiveness, and love. Most vital of all, we should emphasize and help make real the spiritual basis of the world and the universe. It is not any temporal powers, however strong and formidable at the time, but the spiritual that will conquer, transcend, and endure. It is these that will be blessed of God.

In the fifth place, we wish to point out an open secret that the very foundation of the Christian faith of many people has been shaken by the present situation. Men and women are asking if Christianity is a practical and all-adequate religion, and if the Christian way of life is a practical and all-adequate way of life. Indeed, these are most serious and challenging questions which we cannot ignore or escape. They must be given satisfactory and satisfying answers, and this right soon. Can the Christian way of life be practised by an individual even when his personal or national interests are at stake? Is not the Christian way of life at best a way for the individual? Or, can it be applied also to the economic, social, and political life of a people? Does this way of life have any influence on the international and interracial life of the world? Can we Christians, both as individuals and in our corporate relationships, answer these questions not only affirmatively but also concretely? Can we or should we seek to evade them or turn a deaf ear to them?

What about the long accepted principle that the Church should not meddle with politics? We must agree that the Church should not meddle, if by that we mean for the Church to seek to control the government or actually to interfere with its functions. The history of European countries furnishes us with many illustrations of the disastrous results, both to the state and to the Church, when they failed to distinguish clearly between their respective functions and when the Church attempted to control the policies and acts of governments. On the other hand, if political powers violate any or all of the Christian principles of life, should the Church remain silent and passive? We do not see how the Church can ever be absolved from its sin in failing to give itself to the expression of the principles of the Prince of Peace against the military programs which led to the great war—a war which later made not only Europe but the entire world to sustain unprecedented losses and the calamitous consequences of which will be felt by future generations. This sin was committed in the name of "Not-meddling-with-politics." Shall churches and missions in China follow the same course? One of the immediate tasks before the churches and missions is to thoroughly study afresh and together this whole question of the relation of church and state in the light of modern conditions in China to-day.

It is, however, evident that if Christianity is to survive as God's way of life, as being practical, all-adequate, and uplifting, each individual Christian must think, speak, and act in accordance with Christ's principles no matter what interests, private, group, or national are at stake. Thus Christianity will penetrate and transform the economic, social, and political life of the people; and it will reign supreme in all international and inter-

racial relations. It is inconceivable that certain areas of life should be shut out from the Christian way or influence. God reigns over the entire universe and not merely over a section of it. He does not divide His realm with either Mammon or Mars.

In the last place, should we not seriously consider what the state of organized Christianity in China is to-day? There are more than one hundred separate Christian organizations which are by no means all working harmoniously together. We see traces of misunderstanding, jealousy, strife, and ill-feeling among them. May we pause for a moment also to consider the relationship existing between the churches and missions. Are they happy? Do we see clearly how the transfer of the work—if such transfer is possible or desirable—from the missions to the churches is to be made? Have not the missions, as a whole, carried too much ecclesiastical baggage over from the West? Do our troubles arise—if we are troubled at all—from real Christianity itself or from this excessive baggage? In short, is the organization of Christianity as we find it in China to-day satisfactory and satisfying? Or, in view of the situation here, do we feel the need of certain changes in it which may be more helpful to the life of the people in China? If so, what changes? Is it not high time for us quickly, sincerely, humbly, before God to find out the needs and aspirations of the Chinese people and with diligence press forward and onward toward our ultimate goal? We must preserve and utilize the best of our Christian inheritance, and, while faithful to God's Word, be courageous to discard those extraneous things which are of no real value to-day. Certainly, we should retain the best contributions in the Christianity from the West, and again we should not hesitate to incorporate into the life of the Christian Church in China the most helpful and inspiring elements of Chinese civilization. Such a commingling of the best of different civilizations not only will not obscure the face of our Father in heaven but will surely reveal His very nature to us in clearer and more forceful ways. The churches and missions should at the earliest possible moment make a most critical but constructive study of organized Christianity as it exists in China to-day and introduce those changes which will make the Christian way of life more effective, helpful, and better in accord with the ideals and practices of Chinese life.

The N. C. C. firmly believes that this is the time of all times when the churches and missions in China need to take time to behold God's face, to understand better His nature as revealed in Christ and the Cross of Christ, to grasp His Holy Will, to study His Word, to meditate, to pray, to intercede, and to live Christ in the fullest sense. It is our sincerest hope that this message may at least call the attention of Christians everywhere both to the seriousness and the hopefulness of the present situation, may stimulate them to clear thinking, courageous planning and action, so as to reveal Christ more perfectly to the people of China and of the world.

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#### The American Press on the Crisis.

We turned eagerly to American and British home papers to see what impression had been made there by recent events, and to learn what views are being taken of the situation in China to-day.

Of the British press reports little need be said beyond that the newspaper comments in general show a desire to be just and friendly towards China, combined with a determination not to be hustled into yielding anything to angry clamour or intimidation.

Much less satisfactory is the attitude of American journalism. We have before us three respectable Weeklies—"The Christian Century," "The Nation," and "The New Republic," of dates June 17 and 18. These all confidently assume: (1) that the main cause of the catastrophe lay in the cruel and inhuman industrial conditions imposed by Western employers in the foreign owned factories of China: (2) that foreign military power has been requisitioned to uphold injustice and oppression, to crush by brute force the boiling exasperation of a wronged and long-suffering nation.

It is truly astonishing that responsible editors in leading articles on events of international importance should have fallen into such a serious misrepresentation of the facts. Ignorance of conditions in a distant country could be excused in *daily* papers whose comments are hurriedly written within a day or two of the occurrences. But such erroneous interpretations are not pardonable in journals reviewing events after the lapse of nearly three weeks, when reliable information as to the conditions was surely available.

Space compels us to confine our notice to the one of the three journals which claims to be Christian. The "Christian Century" heads its article "Shanghai Madness," and leaves no doubt whatever that it attributes the madness to the foreign community or administration in Shanghai.

The following are the chief points in the editor's amplified narrative professedly drawn from 'a careful reading of all the reports printed since rioting started in Shanghai.'

"Conditions in Chinese mills have been notorious all over the world . . . . These mills have squeezed enormous profits out of a merciless exploitation of their operatives. As a result the last three years has witnessed the birth of a Chinese labour movement, bringing strike after strike into the industrial order of the country. So terrible have been the conditions that the workers have won a large majority of these strikes. In fact, for a year past the operators, alarmed for their easy and indefensible profits, have been insisting that drastic steps be taken to curb the gathering power of this labour movement. . . . When the law that would have abolished child labour in the mills came up for action, it was defeated, not by open opposition, but by enough foreigners staying away from the taxpayers' meeting to prevent the assembling of a quorum. This took place a little more than a month ago and must have seemed to many Chinese, notice that the foreigners did not intend to improve the conditions in their mills if they could prevent it. . . . They had become convinced that the foreign factory owners did not intend to improve labouring conditions, admittedly bad. They went on strike. Some disorder must have followed. When these Chinese workers went on strike, foreign police stepped in at the call of foreign owners and hauled some of the strikers before the Mixed Court of Shanghai."

What shall we say of an Editor who claims that the above is based upon 'a careful reading of all the reports printed since rioting started in Shanghai'? We might excuse him because his information was fragmentary and believe that with fuller knowledge he would correct his error. Another week, during which more detailed reports would have reached New York, should have given opportunity for a fairer statement.

We turn then to the issue of June 25. There is some indication that the Editor has become aware that he was on the wrong track, for he heads his leader "Chinese Riots and World Information," bemoaning the difficulty of access to reliable accounts. But there is not the slightest admission

that the 'cruel factory conditions' theory was mistaken. The plaint now is that there is no "Chinese News Service controlled by Chinese" (to offset the nefarious "official" reports).

The Editor does however rejoice in being able to quote one statement straight from Chinese sources—that from the Professors in the National University of Peking. This statement is commended as that of 'responsible Chinese Educators, giving nine specific facts, each one of which can be eventually checked.' Will the eagerness of the Editor for a Chinese News Service be at all modified when he learns that the last three at least, of the nine specific statements of those 'responsible Chinese Educators' are utterly untrue? These are they: "Firing by the foreign-controlled police lasted for six days, intermittently." "At least seventy Chinese were killed, and three hundred wounded." "Up to the time when this cablegram was sent, June 10, not a single foreign name had appeared on a casualty list."

It is added "the men who made these statements would not have done so had they not believed them to be true." What is the inference in the Editor's mind concerning the men who made the other statements of the case which he discredits as "official," and will not quote except with manifestly ridiculous distortion? This biased and debasing journalism does not help towards the solution of world problems.

We of western nations indeed do need to be stripped of self-righteousness.

We need to be shown our faults and sins. We need to see wherein the oriental peoples have just ground for complaint and resentment. We need to understand more sympathetically their aspirations. But no good and only harm will come from defaming the foreign nations, obscuring or ignoring all the good which they have brought to China, and commiserating China as an innocent victim of evils wrought on her from without. Charity begins at home, though it does not end there. It will do little good to the oriental people for Westerners to shower sympathy on them indiscriminately, and at the same time hurl calumny at their own nations.—One of our Reviewers.

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#### Prayer for use in China at this Time.

(In use in a Northern Diocese).

O God Who art our hope and strength at this time when nations make much ado and kingdoms are moved, grant that all we who know Thee may lift up our hearts to Thee and not be afraid. Grant us Thy Grace that each one of us may do and say and think only that which is right, in patience and forbearance. Grant to all them who know Thee not, that seeking after Thee they may find rest in Thee, and, refraining themselves from idle rage and vain imaginings, may so order themselves by the light that Thou hast given them, that this country may take its rightful place in the brotherhood of nations, to the abiding welfare of its own people and the maintenance of peace throughout the world, for Jesus Christ's sake. Amen.





MRS. ELLEN LOUISA HUBBARD



REV. GEORGE R. DAVIS, D.D.

## In Remembrance

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### Ellen Louisa Hubbard

**M**RS. Hubbard, the daughter of Rev. Lyman B. Peet, was born in Foochow, July 21, 1859, and died at Diong-loh, February 14 of this year. She was the wife of Rev. George H. Hubbard of the Foochow Mission of the American Board, who is noted as the oldest Christian Endeavour worker in China. The first Christian Endeavour Society in China was formed in her home in 1885.

In 1871 she first went to the United States with her parents and brothers, one of them now the Rev. Lyman P. Peet of Foochow, and her youngest sister Mary.

She was educated in the public school and Oak Hill Seminary, West Haven, Connecticut, and entered Mount Holyoke Seminary to graduate in 1883.

At the time of her death she was preparing to return to the United States in a few days to see all her children and theirs, among them nine grandchildren, only two of whom she had seen when coming to China for the last time, December 1921.

Most loving, faithful and efficient as wife to her husband, and mother to her children; called tenderly "Mother Hubbard" by the younger missionaries of her own mission, but also in the other missions of Fukien; acting the part of a mother, sister, and friend to hundreds of Chinese and Europeans, her passing into the unseen world so quickly from "Cardiac insufficiency" has left all in tears and with longings to meet her again.

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### George Ritchie Davis

Although he had been in failing health for some time, the death of the Rev. George R. Davis, D.D., of the Methodist Mission, Peking, came as a shock to his family and friends on Wednesday, June 24, 1925. The following sketch of his life was read at the funeral service held in Asbury Church on Friday afternoon.

George Ritchie Davis was born on a farm, in Ross County, Ohio, March 3rd, 1847. While still a small child, his father moved to Butler County, where he grew to manhood, graduating from the Ohio Wesleyan University with Dr. H. H. Lowry and Dr. L. W. Pilcher in the class of 1867. After graduation he joined the Detroit Conference and served a Pastorate in that state for three years.

He volunteered with his two college chums for the China Mission Field, but was rejected on account of poor health. However on a second

application he was accepted, and together with L. W. Pilcher, joined the North China Mission in October 1870, and was actively associated with this Mission during two strenuous years, in which it was striving to secure a footing in this hostile city.

In 1872 he was transferred to Tientsin, where he opened the work of this Mission. In September of the same year, he with H. H. Lowry made the first missionary trip to Tsun Hua, Lanchow, Changli and Shanhaikuan. On account of illness he was prevented from being a member of the first Methodist party to visit Shantung, but this District was to claim him later, and for twenty-five years he traveled the long road to Taian and Chining, establishing a record for travel under these primitive methods which has not been exceeded by any other missionary.

In September 1874 he married Miss Maria Brown a member of Woman's Foreign Missionary Society, and their wedding was the first one to be celebrated in the first Asbury Church which had been recently built.

Most of his Missionary career was devoted to work in the out-lying districts, and from 1888 to 1891 he was stationed at Tsunhua, where he took an active part and keen interest in opening the work in this promising station; and the last ten years of his active work was given to this district. It was while reading his Annual Report in the Conference of 1918 that he suffered the stroke that closed his active career, and the following year he formally retired from the Mission.

His life was characterized by a most unselfish devotion to mission interests. During his long career of 55 years in the China Field he took but four furloughs, and one of these was a forced rest following the Boxer Outbreak and the Siege of the Legations, where he took active part in its defense, and suffered in the wide-spread sickness that followed its relief.

These are a few of the historical facts relating to the life of George Ritchie Davis. But it is the setting only of the gem of the life which was through, and in it all. Whoever came in contact with the generous sympathetic soul life of the man, realized that he had touched a real man, with sympathies as broad as humanity. Quick to detect sham and deceit he was quicker to forgive and restore the offender by wise counsel, and financial aid if necessary. His generosity was ever shown in his treatment of the men under him and no faithful worker ever appealed in vain, when overtaken by misfortune.



## Our Book Table

CHRISTIAN MISSIONS AND ORIENTAL CIVILIZATIONS: A STUDY IN CULTURE CONTACTS.  
By MAURICE T. PRICE, Ph.D. *Privately Printed. Shanghai, 1924. Cloth pp. xxvi, 578. For sale at Edmond Evans and Sons, Ltd. Price, Mex. \$6.00 (50 per cent discount to missionaries.)*

Dr. Price's book, which was published a few months ago, is especially valuable at a time when the contacts between China and western nations have reached an acute phase, and when extreme reactions to the presentation of Christianity are creating a new situation. As Prof. Park states in the Foreword: "From the point of view here suggested, foreign missions, even for the layman, assume an international importance equal to that of foreign trade or foreign politics."

Books on the science of missions are woefully few, and we know of no other that treats the missionary movement from exactly the standpoint of this volume. Dr. Price is breaking new ground in his study of the presentation of Christianity to the individual and to the social group by the methods employed in modern psychology and sociology. That it is ground with which missionaries are familiar in practice makes all the more fascinating the attempt to understand what goes on under the surface. Many readers will be unable to agree with all of the author's interpretations, or conclusions; they will be all the more led to think and to study where they differ most from his conclusions, which he modestly claims to be only tentative.

Dr. Price starts with a question. How do non-Christians react to the presentation of Christianity by missionaries? What are the factors, psychological and social, that determine the nature of these reactions? He proceeds to present an amazing mass of data, gathered from missionary and general literature, and from correspondents in many parts of the world. This he analyzes, studying in turn "those who reject Christianity" and "those who approve Christianity." A large section deals with the causes that determine those who "decide for group candidacy." This is of special interest at the present time, as it sketches the inter-activities on the individual of the non-Christian group which he is led to leave, and the Christian group to which he is attracted.

In the preface the author states the limits of the study: it "takes up human reactions; it offers no 'spiritual,' theological, or metaphysical interpretation of them." This limitation will appear to many to involve the elimination of facts necessary to a complete understanding of the process under study. Hence the author's interpretations will not pass unchallenged. But by his painstaking collection of extremely valuable "cases" he has earned the gratitude of all thoughtful readers, as well as for the fresh and stimulating treatment of it.

It is unfortunate for the general reader that the conditions under which the book was prepared (we understand that it was submitted as a thesis for the Ph. D. degree) have led to a rather awkward approach to the subject, and to the assumption of familiarity with the newer terminology and modes of thought among students of psychology and sociology. An edition written for the ordinary man, containing all the data, with the treatment of it in less technical language, would be useful.

Let no one be frightened from the book as it stands by this suggestion. Perseverance through the rather technical approach in the first few chapters

will lead the reader to the treatment of a subject which he cannot afford to miss.

E. W. W.

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THE ETHICAL BASIS OF THE STATE. By NORMAN WILDE. *Princeton University Press.* G\$2.50.

Professor Wilde has given us a book on political economy which is actually readable—and enjoyable! Couched occasionally in the foggy abstractions so common to the writers on this subject, it is usually so well illustrated and so clearly expressed that one closes it with a feeling of “Why-I-actually-understand-that-and-enjoy-it.”

The problem is that of “the justification of the State, the question as to whether, and why, it has a rightful claim to our recognition and obedience” (p. 89). He answers the query in the affirmative, basing his answer on the fact that the State expresses the social will of the people. In the closing chapter he lays down an insistent demand for the freedom of speech, arguing for it not on behalf of the individual’s right of expression but of the State’s need for such opinion as this freedom will evoke.

The quotation of Professor Woodbridge’s maxim on the last page of the book is not only excellent advice for the abstract State but is exceptionally fitting for China to-day:—“Start from where you are, work with what you’ve got, and go on in the direction of the best that beckons you.”

F. T. C.

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PATRIOTISM IS NOT ENOUGH. By JOHN HAYNES HOLMES. *Greenberg, Publisher, New York.* G\$2.00.

Dr. Holmes is one of the most daring and creative thinkers at work in America, and while this book will offend those who are wedded to the doctrine of authority and startle the ultra-orthodox, it will be a stimulus and a delight to many others.

I will quote one short paragraph from the preface to give you a taste. I hope that many missionaries will read the book.

“The whole trend of my argument is in the direction of internationalism. My conclusion is that the patriot must love his country only as a part especially dear to him in God’s great world and his fellow-countrymen only as members near at hand and therefore part of the one inclusive family of mankind. The progress of evolution cannot stop with any single state. The sentiment of the heart cannot be confined within the circle of any single social or racial group. Men are one as God is one; they belong together.” Let me give you one more sentence. “The present problem of patriotism is comic, ironic, sardonic, but fundamentally tragic.”

J. M. Y.

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THE WHISPERING BUSH. By ARTHUR E. SOUTHOX. *Hodder and Stoughton.* 2/6d.

Romance means different things to different people. There are few things more fascinating than really studying the reach upward, the groping for light, the developing and blooming into maturity of a race or group of people. The author of this book has spent long years near the heart of

Africa. He knows more than about its jungles, its vegetation, its ferocious animals. He knows the very heart and soul of the native people who dwell there. It is the history of the race in its development thousands of years ago, seen and enacted fresh and new before our eyes to-day.

The book is a group of true stories taken from real life on the dark continent. They do not have the characteristics of fiction. They bear the stamp of reality. Yet in many ways they are far more interesting than any fiction. Few authors have the gift of taking a character that to everyone would be the ultimate of unattractiveness, and making that one the hero of a story. Peter Pallister is real. This book makes West Africa and the life of the people far more real than we have known it before. It is a book with a missionary emphasis, and it is well worth-while.

D. F. D.

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GAMBLING AND RELIGION. By Rev. J. GLASS. Foreword by RT. HON. LORD PARMOOR, K.C.V.O., Lord President of Council and First Chairman of National Assembly of the Church of England. Longmans, Green and Co., London and New York. Paper cover 2/6. Cloth 3/6.

This book gives a brief but careful study of the "History of Gambling and Gambling Systems." It discusses the ethics of gambling and its relation to Commerce, Economics, Character and Religion. The arguments for legalising and taxing gambling are considered and the efforts that have been made to combat the gambling evil and bring about reform are chronicled.

The last chapter "Gambling and Christ" brings the reader up to the Christian ideals of life and character and shows that the Church of Christ is called to lead the way in a great crusade against this moral and spiritual wrong which is exercising so baneful an influence on the social and national life of our times. The evil has entered even into our church life in the form of lotteries and raffles in Sales of Work for church and philanthropic objects.

Social service workers in China will find these studies on "Gambling" a valuable help in their campaign against similar evils in this land.

E. B.

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THE LUMINOUS RELIGION. By Mrs. C. E. COULING. The Carey Press, London. 1925, 1/- net. 63 pages.

This little book on Nestorian Christianity in China gives a very "illuminating" sketch of the historical influences at work in the Church of the Easterns, leading to its introduction into the Mongol Empire, its rapid spread and apparent success, and finally its sudden and mystifyingly complete disappearance. The problems raised by the discovery of the Nestorian Tablet, with suggestions as to why this Assyrian Christianity failed to take root in China, are presented in a way to make us watchful of our own interpretations, especially of the Cross and human sin.

C. B. D.

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WHITHER BOUND IN MISSIONS. By DANIEL J. FLEMING. Association Press, New York. Paper. G\$1.00. Cloth. G\$2.00.

Dr. Fleming is himself one of the authorities on Missions. He spent some years in India as a missionary and since his return has been in

constant touch with missionaries and Christian leaders and students from all the world. It is a book that every missionary should read and I wish that 500,000 laymen in America and England might study it.

It is full of the modern spirit as this very first sentence will indicate, "A hundred years ago European civilization naively assumed that the Caucasian had been made by God to rule the world, and took it for granted that there was only one culture worthy of the name." There are chapters of real importance on such subjects as: "The West as Part of the Non-Christian World," "God's Hand in Other Faiths," "Giving Way to Nationals" and "Christian World-mindedness." Read it!

J. M. Y.

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THE POLITICAL AWAKENING OF THE EAST. By GEORGE M. DUTCHER. *Abingdon Press.* G\$2.00.

Dr. Dutcher, who is professor of history at Wesleyan University, spent his last sabbatical year in a trip around the world. When he returned he was invited to deliver the Bennett lectures at Wesleyan. In this book he gives us studies of political progress in Egypt, India, China, Japan and the Philippines. Professor Dutcher is one of the greatest teachers of history and has in this book given us a very interesting study, from the historical point of view, of the political development of those ancient countries.

Professor Dutcher writes as a traveller and not as a resident. Several of his conclusions would, no doubt, be different if he had lived a long period of time in the Far East. The book is valuable as giving us impressions of a keen student and traveller.

J. M. Y.

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"THE MOST SACRED MOUNTAIN" T'AI SHAN. By DWIGHT C. BAKER. *Commercial Press, Shanghai.*

An exceedingly interesting and valuable book is this volume which was begun by Henry S. Leitzel, whose splendid photographs adorn these pages. Upon his untimely death it was finished by his friend Dwight Baker, of the Shantung Christian University.

It is packed full of the folk-lore and mythology of China and put in such a concrete fashion that all these old stories and sayings become very real. The compilers have drawn freely from the rich stores of material which relate to "the Most Sacred Mountain." All who are interested in China must feel deeply indebted to them for giving so much invaluable information in such an interesting and convenient form.

J. M. Y.

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THE CONFUCIAN CIVILIZATION. By Z. K. ZIA, M.A. *The Mission Book Co., Shanghai.* 1925. In English only. Mex. \$0.50. 90 pages.

A very helpful presentation of the classics from a modern Christian, with Western training, who is seeking to find a new evaluation for Confucius and Mencius, which can be a basis for a more sympathetic approach to the Chinese mind by the propagators of Christianity.

C. B. D.



THE BELLS OF THE BLUE PAGODA. By JEAN CARTER COCHRAN. Westminster Press, Philadelphia. G\$1.75.

This is a delightful story of China, one of the very best that has so far been printed. The whole thing seems very true to life and many will enjoy reading it. Dr. Isaac Taylor Headland in his review says, "A million copies of it ought to be read by the young people of America."

MISSIONARIES AND ANNEXATION IN THE PACIFIC. By K. L. P. MARTIN. Oxford University Press. 8 × 5 inches. 101 pages.

A book for those who desire to understand how religious, economic, social and political forces interact. It tells how during the XIXth century by the labours of missionaries the islands of the Southern Pacific were brought from cannibalism, infanticide and idolatry to a Christian personal and social life, civilised governments being set up and much progress made. But conditions arose with which these governments could not cope. First in response to local appeal, and later because the islands had become of commercial or strategic value annexation by European or American Powers took place.

C. G. S.

FIFTY YEARS. By WILLIAM LAWRENCE. Bishop of Massachusetts. Student Christian Movement, London, 1924. Price 3/6, 86 + xxxi pages. Foreword by E. W. Barnes. Canon of Westminster.

William Lawrence is the well-known successor of Phillips Brooks as Bishop of Massachusetts. On the completion of 30 years in the episcopate, he has written a charming account of the changes of world view and theology which he has seen and experienced in fifty-years of ministry. Whether one agrees with the desirability of the changes or not,—one will hardly find anywhere a more interesting picture of the adoption of unchanging faith to constant change, and of a heart maintaining youthful courage and simplicity in a life that has nearly run its active course in this world.

J. W. N.

THE OCCIDENT AND THE ORIENT. By SIR VALENTINE CHIROL. University of Chicago Press. G\$2.00.

The author was for many years director of the foreign department of the London Times and has been in close contact with the Orient for fully fifty years. In these lectures on the Harris Foundation he gives us a scholarly study of conditions in India, Turkey, Egypt, and Persia. He is usually on the side of the government and so gives us the conservative point of view.

THE HUMAN WORTH OF RIGOROUS THINKING. By C. J. KEYSER. Columbia University Press, N.Y. G\$2.50.

This book contains fifteen essays and addresses by the Professor of Mathematics at Columbia. Apart from the fact that several were written as long ago as 1902, they are all of interest. They are vigorously written and unless one is a mathematician some require "rigorous thinking" before one reaches the end. Their chief value to the laymen is the insight they give into the remarkable contribution that mathematics has made to all the sciences. On the whole the book is a real addition to the philosophic thought of America.

J. M. Y.

AN OUTLINE OF CHINESE CIVIL LAW. By ROBERT T. BRYAN, JR. *Commercial Press, Shanghai.*

Mr. Bryan has made a careful study of this subject and has produced a small volume of ninety pages which is sure to be of real value to all who want to know about China. Mr. Bryan has a fine attitude to and a splendid appreciation of China and her people.

J. M. Y.

ADDRESSES IN A HIGHLAND CHAPEL. By G. F. BARBOUR. *Hodder and Stoughton, 6/- net.*

The accomplished biographer of the late Dr. Alex. Whyte is responsible for the present book of sermons which we have read with unaffected delight. Dr. Barbour may not perhaps be a professional clergyman, but in these pages he most certainly shows himself to be a very competent teacher of evangelical truth.

These beautiful addresses disclose a gifted and disciplined mind which is experimentally able to make even the deeper lessons of God's word both transparent and attractive. Each sermon furnishes evidence of originality and discrimination; while the whole volume is saturated with a reverent spirit of devotion which communicates itself to the reader. It is well nigh impossible to imagine any one reading these striking addresses without feeling greatly profited by the exercise. We call special attention to the sermon on "The Nature of Faith" as being notably helpful; while lovers of the late well-beloved Alex. Whyte will thank Dr. Barbour heartily for the beautiful "In Memoriam" address which brings the present inviting volume to a close.

J. W. W.

"THE DILEMMAS OF JESUS." By JAMES BLACK, D.D., *Pastor of St. George's United Free Church, Edinburgh. Hodder and Stoughton. Price 7/6.*

Did Jesus have "dilemmas"? One has not thought of it in just that way. Jesus was "tempted in all points like as we are" and how can one who has infinite wisdom at his command be in a "dilemma"? The very title is challenging, especially in these days when "topics for discussion" are everywhere at hand to be used in Bible Classes and Discussion Groups.

The author's succinct, clear and striking diction holds one's close attention. We may not agree in every case with the interpretation Dr. Black gives to Jesus' solution of his problems, nor do we necessarily agree that the horns of the dilemma are just where the author places them, but the chapters are distinctly stimulating, well worth reading and meditating upon. In fact we were unable to put down the book until we had finished it.

THE ETHICAL TEACHING OF JESUS. By ERNEST F. SCOTT. *Macmillan Company, New York. G\$1.00.*

In this careful historical study Professor Scott tries to discover the actual teaching of Jesus. On whatever side of present-day controversies we stand we all agree that Jesus is the moral leader of humanity and we are all anxious to get all the light we can on his incomparable teaching. Professor Scott is abundantly able to help us in this matter, and in this volume where he deals with such subjects as "The Nature of the Teaching," "The Apocalyptic Background," "Non Resistance," and "The Family," he has produced chapters of value to us all.

J. M. Y.

*FORCES OF THE SPIRIT.* By FRANK LENWOOD. *Student Christian Movement, London.* Price, 2/6. 170 pages.

Mr. Lenwood was asked to prepare this book in connection with the great student conference held in Manchester this winter. It is a study, based on deeply sympathetic experience in mission work, of "the conditions of service in this time of peculiar opportunity, which affect students and others like them, rejoicing in the immeasurable opulence of youth." The book suggests to those who have the making of their lives before them, how they may "use their riches if they want to bring in the reign of God through all the world."

*THE CHALLENGE OF LIFE.* By L. P. JACKS. *Hodder and Stoughton.* 2/6.

The three lectures contained in this small volume are the Hibbert lectures for 1924. He flings out the challenge to the individual, to society, and to labor. These are all timely topics and Dr. Jacks is as interesting and stimulating as ever.

J. M. Y.

*THE UNCARVEN TIMBERS.* By KENNEDY WILLIAMSON. *Hodder and Stoughton, Ltd., London.* 6/- net. 281 pages.

This is a refreshing collection of short essays, homilies and poems—the sort of book I should like to leave lying on my guest-room table; the sort a minister will turn to for vivid illustrations for his sermons. The style is chaste, the subject matter is original. Imagination has wandered along beautiful paths. The essay (called "A Fantasy") that gives the volume its name is worth the price of the book. The poem, "She, supposing Him to be the Gardener," will always recur to mind when one reads the Easter story.

C. L.

*THE FOURFOLD SACRAMENT OF LIFE,* by the author of *Book of Prayers for use in Indian Colleges, The Sacrament of Common Life, etc., etc., W. Heffer & Sons, Ltd., London, England.* Price 2/6 and 3/6.

A most stimulating book of devotions for thirty days. There is a daily meditation, in elegant prose, on The Sacrament of Sonship; and in skillful verse on The Sacrament of Work, The Sacrament of Praise, The Sacrament of Communion. Rich in "numinous" quality. Reaches the profoundest depths of greatest simplicity. Perhaps only the deeply meditative atmosphere of India could produce such an exquisite classic of devotion. If every missionary in China could breathe this spiritual ozone for thirty days it would permanently energize all our service.

E. J.

*OUR PHYSICAL WORLD.* By ELLIOTT R. DOWNING. *University of Chicago Press.* G\$2.50.

This is a source book of physical nature study which will be of very great value to both parents and teachers. It is especially valuable for parents in China who are teaching their own children. "It is the purpose of this book to organize the subject matter of elementary physical science or physical nature study about toys and familiar home appliances." It deals with such subjects as "The Earth's Rock Foundations," "Air and Water as Servants of Man," "Steam and Gasoline Engines," "Discoveries in Magnetism and Electricity" and a special chapter on "Radio Communications."

J. M. Y.

BEACON LIGHTS OF SCIENCE. By THEODORE F. VAN WAGENEN. *Crowell, New York.* G\$3.00.

As the sub-title says, "This is a survey of human achievements from the earliest recorded times." Nearly two hundred names are included in this thoroughly representative list of great scientists. This book will be very valuable to all teachers and lecturers. It is written in a very interesting way.

J. M. Y.

NORTH MANCHURIA AND THE CHINESE EASTERN RAILWAY. *Manchuria Research Society, Harbin.*

We have received a very sumptuous volume dealing with many important matters in connection with the modern development of Manchuria. The book contains valuable chapters on Forestry and Lumber; Poultry Raising; Sheep; Bean Oil; Interior Trade, etc. These volumes have formerly been published in the Russian language but the Society is now making them available in English.

THE CHILD'S STORY OF THE HUMAN RACE. By RAMON COFFMAN. *Dodd, Mead and Co., New York.* G\$3.50.

"I have set myself to the work of making a book of history which would bring back olden times to children of to-day," says the author. He has avoided "difficult words and long sentences" and has made an interesting book which a child can easily understand. He emphasizes the customs of the people and "the real life of long ago."

The book is well made and is unique in that most of the pictures were made by people living during the times of which the history is written. The illustrations come from Stone Age caves, Greek vase painting, Roman tombstones, etc.

J. M. Y.

IN THE LAND OF THE LAUGHING BUDDHA. By UPTON CLOSE. *Putnam's, New York.*

A born traveller and writer, Mr. Joseph Hall (Upton Close) has given us a most entertaining book on China. It is full of romance, adventure and good humor. It is the story of China in chaos told by a man who has actually been on the inside. Mr. Hall is known to many in China through his articles in the "Weekly Review."

J. M. Y.

A KNIGHT'S LIFE IN THE DAYS OF CHIVALRY. By W. C. MELLER. *Greenberg, New York.* G\$8.00.

"The object of this book has been to describe a knight from his birth to his death." It is a voluminous work which represents a perfectly enormous amount of research. It describes the circumstances attending the birth of a son in a noble family, his bringing up, his initiation into the arts of war, of learning and of love, the sports in which he indulged, the joust, the tournament, the chase, the pilgrimage, the quests and the crusades.

Much of the material has been drawn from old and rare books only to be found in large libraries. It is, therefore, an extremely valuable bit of work that has been done in making so much interesting history available for the average man. Teachers in classes of history or of English or French literature will find it of great help.

J. M. Y.



## Correspondence

### Tsinanfu Institute.

To the Editor of

*The Chinese Recorder.*

DEAR SIR:—May I be allowed to make a correction in the exceedingly kind and sympathetic article in the June number of the *RECORDER* on the work of the Tsinanfu Institute.

Among subjects on which lectures are given, mention is made of "Political Subjects."

Lectures are given on a great variety of topics but I should like to mention that none are given on "Political Subjects."

It may be of interest to note that titles of recent lectures were: "Progress in education of women throughout the world"; "Recent developments in education in India"; "Hygiene in the Home"; "Tuberculosis-prevention and treatment"; "Opium—use and abuse"; "Irrigation as a means of famine prevention," etc., etc.

Since the Institute became the Extension Department of the Shantung Christian University in 1917, thirty members of the teaching staff, Chinese, American and British, have taken part in its work in giving lectures and addresses, while numbers of the senior students have also taken part, especially in giving evangelistic addresses.

Yours very truly,

J. S. WHITEWRIGHT.

June 23, 1925.

### Christian Literature.

To the Editor of

*The Chinese Recorder.*

DEAR SIR:—Have just finished reading the May number of the

*RECORDER* and am very much interested in the question of literature. For country work there is almost none with the Chinese viewpoint and simple for beginners. I have started writing out my own Bible stories giving them a Chinese setting and viewpoint. They take this way but with the Judean names and viewpoint they seem far fetched and too foreign. Have just finished the Joseph story. I wish very much more could be done along this line by those who can do it better than I. I am willing to help push the work if there comes anything I can help push. This is not my special line and I work out only such as I need for my little field. Print more along this line so some one will get aroused to do it who can.

Success to the *RECORDER*.

Sincerely,

NETTIE M. SENGER.

Liaochow, Shansi.

To the Editor of

*The Chinese Recorder.*

DEAR SIR:—Your issue dealing with the problems of Christian literature was most interesting and was hitting at one of the most pressing questions before our church out here. I want to write and make a suggestion, possibly one that has been made before but not to my knowledge.

Writers have spoken of subsidizing capable men, of employing men as translators and as original writers. Perhaps these means are good; I doubt it. Others have urged that real religious literature must come from the pastors, teachers, laymen, people in the midst

of the pulsing life of China. With that view I heartily agree.

But, after talking with different men of considerable literary ability, I am convinced that one aid to drawing on their talent has not been employed. No one of these men knew of any place in China where there is a market for his wares. In a vague way he knew that, if his essay or book or sermon was up to a certain standard, it would probably be published; but there was no knowledge that there would be any financial remuneration.

I suggest that the C. L. S. and the other publishing agents in China set a sum with which to pay for accepted manuscripts and that this fact be spread broadly among our Chinese Christian friends.

It may be objected that this would tend to commercialize Christian work, that the richest devotional and inspirational literature does not come because of money. To this I give an all-encompassing answer, "Piffle!" A paid ministry tends to commercialize Christian work, too, but we continue the system. Too, I might call attention to the fact that religious journals and publishing houses in Western countries pay, some more, some less, for manuscripts accepted; and it is well known that some of the "richest devotional and inspirational literature" is being paid for in lump sum or in royalties. It does not come from one's heart *because* of the hope of financial return, but any one who writes at all knows that the hope and expectation of such a reward makes a considerable difference to him in his attitude toward the work.

It may be pertinent to suggest—possibly impertinent—that missionaries having written an article

equally suitable, for instance, to the RECORDER, which does not pay for manuscripts, and to the Sunday School publications in America, which do pay, are humanly likely to send their offering to the home side.

If the publishing agencies are already paying for such work, I would like to see the information given wide publicity. If they are not doing so, I suggest trying this method rather than the hiring of men to turn out literature by the yard or ream.

Fraternally yours,

FRANK T. CARTWRIGHT.

Foochow, Fukien.

### The Question of Translation.

To the Editor of

*The Chinese Recorder.*

DEAR SIR:—May I draw your attention to what I think is a mistake in the Union Wen-li version of the Old Testament?

Exodus, chapter 20, verse 17, the tenth commandment, they translate 母貪人之第宅與其妻室云云. Thou shalt not covet thy neighbour's house nor his wife, etc. But in the original the verb is repeated, Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife; it is not simply given in the first clause, as in the translation. This, it may be said, is a matter of indifference, the sense is the same, and the style rather improved than otherwise. I do not think, however, that that is a safe line to take. My own experience as a translator has taught me how important it is to adhere to the exact wording of Scripture, not simply to give what we think to be the meaning; seeing that any deviation from the wording, though it may seem to convey the same

meaning, is very apt to omit something expressed in the original text, or to insert something which has rightly no place there.

I think the present is a case in point. The translation of the Union version lays us open to the charge brought against us by our Roman Catholic brethren that in our translations of Scripture we modify the sense of the original to suit our Protestant views. The Roman Catholic Church, as we know, divides the ten commandments differently from us. They divide our tenth commandment into two, making it the ninth and the tenth, basing their action on the fact that the verb is repeated in the second clause, thus making two commands. The Union version, by omitting the verb in the second clause, cuts away the ground from under their feet, unfairly, making it appear as if their action had no basis in Scripture; a thing which, of course, no translator has a right to do.

I am glad to see that both here and in Deut. chap. 5. v. 6 the Mandarin version is strictly accurate.

Yours faithfully,

THOMAS BARCLAY.

P. S. Yesterday the Chinese teacher in our Theological College, a graduate and now an ordained minister, asked me whether there was not an error in the printing of the Union version of the word for "repent," which is given as 宜改悔. Why should we ask people to amend first and be sorry afterwards? I told him that I had myself asked that question some years ago, but had got no satisfaction. Perhaps now that a graduate asks the question, it may be thought worth considering.

### Criticism of N.C.C. Recommendations.

To the Editor of

*The Chinese Recorder.*

DEAR SIR:—I never thought I would have the temerity to criticize publicly such a body as the National Christian Council!

The committee on "The Country Church and rural problems" reported at the last annual meeting of the N.C.C., and submitted five recommendations, which were adopted by the annual meeting, and are now to be promoted throughout the Churches and Missions of China.

When these recommendations were brought to my notice a few days ago, at first I laughed, but then I almost wept. To think that a body such as the N.C.C. could sponsor such undigested, badly stated, ill-balanced and confused ideas seemed to me most pitiful. Perhaps I am blind, and wrong in my deductions, if so I am ready to see light.

Space will not allow me to more than touch points included in the following five recommendations of the Council:—

"I. As to the Preaching of the Gospel . . . . We would suggest in particular:

(d) That the Christian Church should celebrate the Chinese Eighth Month Festival as a Feast of Thanksgiving for the Church of China, and thus make connections with the whole life and thought of the rural community. The celebration of other feast days may be adapted and Christianized. (b) The Church should adapt and utilize 'Tent preaching,' 'House to house Preaching Bands,' and similar methods."

With regard to (a) it was amended to read, "That the Christian

*Church should consider the holding of a Feast of Thanksgiving for the Church during the autumn*"; but the fact that the Committee are also sending out the original suggestion above, shows they still stand by it. Those who have studied it can say how far there is an idolatrous element in the Eighth Month Festival. That there is an idolatrous significance I am certain. (The "Moon cakes" for instance. Cp. Jer. 44:19.)

But in any case this suggestion is highly controversial, divisive and dangerous. This Committee should not touch it. It is a matter for anthropological experts to dig out the facts concerning the feast days of China, and then for the Church to decide how far she can adopt and adapt these festivals, consistent with her Christian principles.

With regard to (b), by the word "adapt" do they mean to suggest that "Tent preaching" so far has not been carried on properly, or do they mean "adopt"? As to "House to house Preaching Bands" I strongly believe in house to house visiting by ones or twos, but the picture of a "Band" swooping down on a private family is to my mind ridiculous.

"II. *As to the Minister. The Country Church to-day needs rural-minded ministers, men and women, etc.*" I understand that some denominations admit women to the ministry of the Church, on an equality with men, but I think the majority of the larger Churches in China do not. If the Committee mean unordained women "ministers," then this is a loosely worded statement. If they don't, then this is a piece of propaganda which the Churches will not stand for. This whole recommendation seems to be delightfully vague. Special knowledge and training and service are required, and special departments and short courses should be

organized, all with a view to producing "rural-minded ministers,"—whatever this means!

Further they say, "*Teachers, besides special knowledge of country conditions, should also have training in Religious Education, in order to assist in the work of evangelism.*" I do not believe for a moment that our country school teachers are as deficient in knowledge of country conditions, in religious education, or in evangelistic spirit as this statement would lead us to believe, but if so there should be no place for them in a mission school. Not but what there is room for improvement, which I suppose every mission is working upon as far as it is able.

"III. *As to Churches. New churches should place responsibility on the laity. The first task for Christian workers in a new church is to train the laymen and the voluntary officers (deacons, elders, and so on) to do each their part. The laymen should carry the responsibility for administrative (financial) matters; they should also take their share in building up the spiritual life of the church.*"

What is meant by a "new church"? It seems to me that it is in a "new church" more than in an "old" church that the trained leader, usually a paid agent, should exercise control. What is meant by "laymen"? Many evangelists, catechists and teachers are laymen in mission employ. Deacons and elders are classed as "voluntary officers," but I know missions where the Deacons and Elders, or at any rate Presbyters, are all paid workers. Do the N.C.C. have in view only one type of ecclesiastical polity?

"IV. *As to the Church. The harmonious and effective working of the whole enterprise can best be secured through joint committees of*



*Chinese and missionaries, having full control and responsibility."*

This is a matter for difference of opinion. Up to the present the missionary has had most of the control, but it should never be laid down as a definite rule that he should even have joint control. The Chinese must carry full control and responsibility, and the missionary be a willing and welcome helper and adviser. Wherever and whenever the Chinese can do the work, keep the missionary out of it. The present commotion in the Christian Church in China is sufficient commentary on this. May I say here that if the N.C.C. had been a body composed only of Chinese instead of being a joint body I believe it would be a tremendous power in this present trouble between missionaries and the Chinese Christians.

"V. As to research. We recommend that all workers in the country be asked to take part in the investigation of the economic and social facts of country life."

If they do this thoroughly there will be precious little time for the preaching of the Gospel. It can't be done. The task is too great, the workers too few, and the "economic and social facts" so varied and complicated over this great land, and so kaleidoscopic in these days of rapid change, that you might just as well try to bale out the Pacific with a pail. And why "economic and social" only? Are we here to save China by economic improvements and social reconstruction? God forbid! We are here to preach the simple Gospel of Jesus crucified, "whether they will hear or whether they will forbear," and that Gospel which was "the power of God unto salvation to everyone that believeth," ever since St. Paul's day, is still the only way. What we need is

more faith, more of the Holy Spirit's power, more sacrifice and zeal in His service,—more of Christ Himself in our hearts and lives.

It is a simple thing to sit in an office chair and think out plans as to how the country people are to be reached, and then to send out suggestions and instructions as to how to do it. Much better if they would come out not to teach but to learn and to help, and they would find out that country work can not be carried on by rule of thumb, but as the Spirit listeth.

Mr. Editor, it will be as much as my life is worth to sign my name, so I must throw myself upon your confidence, and sign myself

OLD-TIMER.

Up-country, July 3rd, 1925.

### Furlough Study at Yale.

To the Editor of

*The Chinese Recorder.*

DEAR SIR:—I am in receipt of the following letter from Dr. K. S. Latourette, Professor of Missions at Yale University:

"We at Yale are eager to find the names of missionaries who are likely to be on furlough in 1926-1927, and to bring to their attention the opportunities for furlough study here. I do not know that I have talked with you about them.

"In addition to the Day Missions Library—which is of course the largest collection of books on missions in any university in the world—there are excellent departments of education, religious education, and religion. The department of education has had a phenomenal growth the last two or three years and has some extremely able men on its faculty. So far as I know the field, it is quite the most promising department of its kind in the country. Professors Counts and Chapman are especially brilliant; they are distinctly favorable to Christianity and missions and work very closely with Weigle. You know Weigle, of course, and are familiar with the growing department of religious education here. I gather

that it is coming to be recognized as the best place in the country to come for that subject. And then there is the department of religion, with Professor Macintosh as its head. Professor Macintosh has just won the Bross Prize with a book which I think is one of the finest statements of the reasonableness of the Christian faith that I have ever seen. In addition to these facilities, there are of course each year at least two courses given on China.

"There is no tuition charge for courses given in the School, and while we have no missionary apartments, yet for unmarried men or men who locate their families elsewhere there is no charge for rooms in the Divinity School dormitories. There is only one missionary fellowship, I am sorry to say; that is for \$300, the equivalent, if one counts in free tuition and room rent, of \$600 or \$700.

"I shall be very grateful if you can suggest ways of finding the names of missionaries or of bringing to the attention of missionaries the opportunities here at Yale."

This letter is self-explanatory. In case there are any missionaries of your society who are expecting to be in America during the year 1926-1927 and who would be interested in getting in touch with Dr. Latourette, will you kindly either give their names to me or ask any such to write Dr. Latourette direct.

Yours sincerely,

E. C. LOBENSTINE,

*N.C.C. Resident Secretary.*

Shanghai, June 26, 1925.

## The China Field

### The Mandarin Pulpit Bible.

The Bible Societies have been very gratified at the response to their publication of the Mandarin Pulpit Bible. The orders received to date have exceeded expectation.

It was perhaps not made sufficiently clear that the typesetting for the Pulpit Bible is only now proceeding and that the book is not likely to be ready for delivery before the Spring of next year.

### Oldest Christian School in Canton.

The Canton Union Middle School, known among the Chinese in South China as Pui Ying, celebrated its 35th anniversary on May 15 and 16 at Fati, Canton. Among the features was the homecoming of many hundred former students and graduates. Pui Ying is the oldest Christian school in Canton. At first it was conducted by the American Presbyterian

Mission, but eight years ago a Chinese, a former student of the institution, was made principal of the school, and it is being converted into Chinese ownership and management.

### Kwangsi Church Figures.

The annual report of the Christian and Missionary Alliance shows a growing Christian community in Kwangsi of 2,302 church members, 548 candidates for baptism and 1,837 Sunday School scholars. There were 265 baptisms during the year. Last year the offerings of Christians amounted to \$5,944.55 and the fees from 953 scholars in primary schools to \$6,258.88. There are 50 missionaries at work in this field of whom 31 are women. These with 180 Chinese workers occupy 77 stations among 83 cities and 1,533 market towns. Five other missions work in the province. 138,000 scripture

portions were sold, and 500 whole Bibles and New Testaments, besides many thousands of tracts distributed.

### Church in Mytho no Myth.

Mytho is a town in French Indo-China. Within one year God has raised up a strong, self-supporting Church here, with 170 baptized believers who pay the preacher's salary and all incidental expenses. There is an average attendance at Sunday morning services of two hundred. With this church as a base for work the gospel has spread over three provinces and there have been sold 325 New Testaments, 8,000 portions, 15,000 tracts and 2,000 other Christian books. Other stations in this region report much larger sales of scriptures, many sincere conversions, persecutions endured for Christ's sake and hundreds of earnest enquirers. The first annual Annamese Church Conference was held last year with 65 official delegates.

### Salvation Army's Labours in China.

Commissioner F. W. Pearce, the Commander of the Salvation Army Forces in North China, has gone on a visit to the Army's International Headquarters in London to confer with General Bramwell Booth concerning the Army's work in China.

Since Commissioner Pearce took command in North China over five years ago more than 50 centres in the provinces of Chihli, Shantung, and Shansi have been opened.

The Army's social work has, during these five years, become well known amongst the Chinese and is highly appreciated by all. It has been the means of relieving untold distress amongst the destitute in

Peking, Tientsin, and other towns and villages.

Good properties have been acquired by the Salvation Army during this period. Not only has the spacious Headquarters' Building in Morrison Street, Peking, been erected, but some 18 halls in other places have either been purchased or erected. Land has also been acquired, and plans drawn up, for the erection at an early date of a hospital near Tinghsien.

### Improving Health Conditions.

"Health conditions and medical facilities in my home district and how to improve them" is the subject announced for the National Essay Contest conducted by the Council on Health Education. This contest is limited to Chinese students regularly enrolled in middle and normal schools, colleges and universities whether government, Christian or private. Medical students are debarred from competition. Essays may be written in wenli, peh hwa or English—those in Chinese not to exceed 3,000 words or in English 4,000. These essays must be in the hands of the committee before November 30, 1925. Twenty cash prizes, amounting in all to \$475, are offered, ranging from \$50 to \$5 each. Full information may be secured from the committee of the Council in the Missions Building, Shanghai.

### Recommendations on Country Church and Rural Problems.

(Enacted for Circulation by the National Christian Council at its Annual Meeting—May, 1925.)

I. *As to the Preaching of the Gospel.* We shall preach the Gospel in such a way as to relate spiritual truth to the economic and

social conditions of the people. We would suggest in particular:

(a) That the Christian Church should consider the holding of a Feast of Thanksgiving for the Church during the Autumn.

(b) The Church should adapt and utilize "Tent Preaching", "House to house Preaching Bands" and similar methods.

II. *As to the Minister.* The Country Church to-day needs rural-minded ministers, men and women. The Christian workers in the country should have special knowledge and training in order to render broader service; the country people, in the church and out, are earnestly desiring such service. The Seminaries and Bible Schools should provide for the training of such workers; both men and women, even by organizing special departments, and should also provide short courses for workers already in service.

Teachers, beside special knowledge of country conditions, should also have training in Religious Education, in order to assist in the work of evangelism.

Girls' Middle Schools should give training in Home Economics, Home Hygiene and Religious Education.

III. *As to Churches.* New churches should place responsibility on the laity. The first task for Christian workers in a new church is to train the laymen and the voluntary officers (deacons, elders, and so on) to do each their part. The laymen should carry the responsibility for administrative (financial) matters; they should also take their share in building up the spiritual life of the church.

IV. *As to the Church.* The harmonious and effective working

of the whole enterprise can best be secured through joint committees of Chinese and missionaries, having full control and responsibility. The future task of the Church (in the country) is:

(a) To evangelize the country districts.

(b) To make provision for the training and adequate support of rural workers.

(c) To provide schools, classes and conferences for the training of laymen and women.

(d) To devise ways by which the missions may reduce their appropriations so as to advance self-support; and to determine the proper use of mission buildings.

V. *As to Research.* We recommend that all workers in the country be asked to take part in the investigation of the economic and social facts of country life.

### Two Baptist Missionaries Honoured.

Our readers will be glad to learn that the University of Wales has conferred upon Rev. Evan Morgan the degree of *Doctor in Divinitate honoris causa* in recognition of his long and devoted service on the mission field in China.

"Friends in China will hear with interest of the appointment as Professor of Chinese in the University of London of the Rev. J. Percy Bruce, M.A., D. Litt., in succession to the late Dr. W. Hopkyn Rees.

Dr. Bruce is well-known in China and has had a notable career. He joined the staff of the E.B.M. in Shantung in 1887, 38 years ago. For some years he was busy organising the Church, and later became Principal of the Theological



School, first established by J. S. Whitewright at Tsingchowfu, and removed in 1917 to Tsinanfu. Dr. Bruce then became the first President of the Shantung Christian University, with the origin and growth of which his name will always be closely associated.

Dr. Bruce graduated B.A. at London University before he first came to China, and in a subsequent furlough was the first student to take his M.A. degree in Chinese at the same university and later London conferred on him the Doctor of Literature degree in recognition of his work in Chinese philosophy.

While in China Dr. Bruce published text-works in Chinese on Logic and Psychology, and in the Pentateuch and other useful works.

He was one of the leaders in all union movements throughout his long term of service on the field.

Prevented from returning to China on account of the state of Mrs. Bruce's health, he now takes up these new duties at the School of Oriental Studies and all who know Dr. Bruce will congratulate him and the Society to which he belongs on this honour, and cordially wish him every happiness and success."

#### **Baptist Work in Northeastern Kwangsi.**

Baptist work began in the Kweilin section the second year of the Republic of China. They now have a beautiful compound on which there are several residences, a boys' school with a High School Department full of students, and the Bible Training School that has students in it from Hupeh, Hunan, Kweichow and Kwangsi provinces. They graduated the second class of young men who are now in

different sections of the province holding up Christ. In process of construction are a dormitory for the students of this school and an administration building.

There is also a Girls' School that runs from Kindergarten through High School, and a Women's Bible Training School. On the main street in the city is a preaching hall seating four hundred for nightly services and just back of it the First Baptist Church costing thirty thousand dollars and seating more than a thousand people. It is now entirely self-supporting, but political chaos has hindered the progress of this work. It is provided with a modern Sunday School equipment and efforts are being made to develop this phase of the work. Just across the street is the True Light Bookroom, with reading rooms that will accommodate forty or more people. Newspapers and all sorts of Christian books are here to be read. It has been the feeder of the work. Three men are busy all the time in this work. There are four branch Preaching Halls that are used by the students in the Bible School each night. A Gospel boat and a Gospel tent are busy when conditions permit. One of the most encouraging phases of the work is the Kweilin Baptist Hospital. Dr. R. E. L. Mewshaw is trying to build up an institution that will be a blessing to thousands in this section.

The country work is scattered all over this section. There is one self-supporting church and about thirty out-stations. The current expenses of each out-station is carried by the Christians except when the station is entirely new and in a new section. To reach out into Southern Hunan and Kweichow just as soon as political conditions permit is planned.

### Shanghai Experiments in Industrial Program.

A serious effort to "get down to brass tacks" is seen in the announcement that Mr. M. Thomas Tchou will spend the next ten months in the Shanghai Y. M. C. A. helping the Shanghai industrial staff to make experiments in the industrial program. The co-operation of the workers, employers and the public will be enlisted to promote activities along the lines of education, religion, home betterment, housing, health and the co-operative system in business. This is the first experiment of assigning a Chinese secretary of the National Committee to an extended term of service in a local field.

Another piece of constructive work has been carried out in Hankow, where the Y. M. C. A. did a splendid piece of Popular Education work last year. This work was started early in the fall with a total enrollment of 3,700 illiterates in 128 schools scattered all over the city. After four months' training approximately 2,800 pupils passed their examinations successfully and received their much coveted diplomas. This is the largest number of illiterates ever graduated at one time by any Association in our movement. Hankow Association, encouraged by the work of last year is continuing the good work this year, only on a slightly smaller scale.

### Make a Will!

We are indebted to one of the American consuls for the following suggestions which it behooves all of our American readers to heed and others to consider in relation to the requirements of their own country.

"Many otherwise kind and thoughtful people cause their sur-

living families and friends a great deal of avoidable inconvenience by neglecting the simple duty of making a will and placing it where it will be readily available in case of death. Some neglect this important duty from ignorance, some because of sentimental reasons and others because of procrastination or carelessness. Whatever the cause, the neglect is inexcusable and should be remedied at once by all to whose attention the matter is brought. In this connection you might make the following suggestions:

(1) That all Americans make wills.

(2) That these wills be deposited with some responsible person, in the case of missionaries the mission treasurer in Shanghai. American consuls are no longer permitted to keep such documents on file in their office.

(3) That each person after making a will notify the consul in whose district he or she is to reside of the existence of the will and the person in whose hands it is deposited, in order that such information may be noted in his or her registration.

(4) That in selecting subscribing witnesses only persons who are likely to continue to reside in the city in which the will would be probated be selected. In the case of estates valued at over \$500 Gold this would be Shanghai, in the case of estates valued at less than \$500 Gold this would be the city in which is located the consulate within whose jurisdiction the testator expects to live."

### A Million Testaments for China.

Once more a program is being launched for the distribution of a million New Testaments in China. Mr. George T. B. Davis who came

to China some time ago in the work of the Pocket Testament League is responsible for the project. After his successful distribution of tens of thousands of Testaments to soldiers, students, prisoners and other groups he became convinced that a far more extensive campaign was feasible and called for. He has organized many prayer bands whose members will undertake to place a copy of the New Testament in the hands of personal friends who will agree to carry the book and read it daily. The same promise is the condition of presentation in all the large groups also. Mr. Davis has arranged with the three Bible Societies to provide him with the pocket testaments at cost price exclusive of handling and shipping charges. He has now gone to the United States and Canada to raise the funds necessary to meet the expenses of this vast undertaking. During his absence advance orders for pocket New Testaments to be distributed under the terms of the arrangement are being received by Rev. T. Eldridge, Bible House, Shanghai, who is acting temporarily as honorary secretary for Mr. Davis. The whole undertaking is quite independent of and in addition to the regular program of the Bible Societies, which however are co-operating in every way possible.

#### Modern Library Movement.

During recent months Dr. Arthur E. Bostwick has been visiting various cities in China as the representative of the American Library Association. He came at the invitation of the National Association for the Advancement of Education to assist in the forming of a National Chinese Library Association and to enable him to present an expert's report to the commission appointed

to direct the expenditure of Boxer Indemnity Funds remitted by the United States to China "for educational and other cultural activities." A prime mover in the organization of the Library Association in China has been Miss Mary Elizabeth Wood of Boone University. Indeed she, by personally interviewing nearly every Congressman in Washington, did not a little to secure the remission of indemnity for "cultural activities." At the suggestion of Drs. C. T. Wang and W. W. Yen, Miss Wood has been presented by Tuan Chi-jui with a tablet bearing the four characters "Directing and Spreading Civilization." This is given "in appreciation of your participation in approaching the Senators and Congressmen of the United States for the return of the remainder of the Chinese Indemnity Fund for cultural purposes, and in acknowledging your highly valuable services of the past twenty-five years in which you have devoted yourself to library and educational work in Wuchang."

#### Successful Lutheran Union.

The Union Lutheran Theological Seminary is a product of co-operative effort among several Lutheran Missions in Central China. The first impulse towards its establishment must be sought in the Centennial Conference of Protestant Missions held at Shanghai in 1907. It was there the Lutherans of China met for the first time to discuss problems of common interest.

The next union conference of Lutherans was held on Kikungshan in 1908. At that conference the purpose of union work was given more definite form. Two lines of work was considered most urgent:

union literary work, and the operation of a union theological seminary. A resolution was accordingly passed to bring the matter before the respective mission conferences and home boards. A committee was also elected to find a centrally located site for the proposed seminary.

No sooner was the conference over than the committee elected to find a site went to work, and found a suitable place near Hankow, at Shekow.

The seminary grounds occupy thirty acres on two gentle elevations of a triangularly shaped tract of high ground projecting from the north into the alluvial plain, forming the banks of the great Yangtse. They lie right out in the open country about two-thirds of a mile from the railway station.

The missions first joining in the seminary were the Hauge Synod Mission, the American Lutheran Mission, the Norwegian Missionary Society, and the Finnish Missionary Society. In 1922 the Augustana Synod Mission also joined.

The Lutheran Board of Publication was organized in 1920. Its most natural location was found to be the seminary at Shekow. Inducements here were many; sanitary and ample ground for building sites, proximity—only 10 miles—to Hankow with its printing presses; and last, but not least, the seminary library which already has a very creditable start.

As to the staff of the L.B.P. it has so far been very limited. The bulk of the work has fallen on the secretary, Prof. Dalland who already had his hands full of duties at the seminary. There has been one full time worker only, Mr. Ho Hen-lu. We hope (D.V.) to have another next year, Mr.

Ch'en Chien-shuin, who is now taking a four years' course of study in U.S. (on a grant from the Norwegian Lutheran Church of America), preparing to take up work for the L.B.P. on his return. Another one will be set aside for this purpose by his mission. After being released from teaching in the seminary he will devote all his time to the interests of the L.B.P., among other things also taking Prof. Dalland's place as secretary-treasurer. A residence is being built on the seminary grounds by his mission.

An indispensable adjunct to literary production is a book store. With the completion of the new building of the Lutheran Mission Home and Agency, Hankow, our need of a home for the sales department was fortunately also realized.

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### The Christian Occupation of Szechuan.

Figures tell only part of the story, but these that have been gleaned make an instructive chapter; 1 in 10 of the 4,000 market towns have been occupied. There are 490 missionaries, of whom 286 are in evangelistic work, 143 in educational and 61 in medical. Nearly 50% of these live in Chengtu and Chungking. Only three provinces have more missionaries.

Of the opened towns, 65% have regular services, 51% have Christian Lower Primary Schools, 9% Higher Primary, and 4% Middle or Bible Schools: 7% have medical work under Christian auspices. There are 17 Christian hospital beds per 1,000,000 population, which is less than half the average for all China. Yet only three provinces have more physicians in church service.



There are 45 ordained Chinese and 106 foreigners. The total of Chinese Christian workers is 1,600, 30% evangelistic, 62% educational, 8% medical; an average of 93 for each 1,000 church members or 32 per million of population.

Of church members 31% are women, 69% men. 50% of the churches have less than 20 mem-

bers, 80% less than 50, and 10% over 100. There is a total membership of 17,400 as against 12,900 in 1919. Of these 74% are literate; in all of China 60%. 23% of them live in cities of over 50,000. There is one church member to every 3,000 of population in Szechuan.

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## The World Field

**Student International Fellowship.**—The University of Chicago in a characteristic fashion this year distributed its fellowships among students from fifty-nine institutions including the Universities of Prague, Louvain, Oxford, Cambridge, Edinburgh, Toronto, McGill, Saskatchewan and the Philippines, thus bringing together as fellow students men and women from half a dozen different countries. Among those who received degrees at the spring convocation were graduates from several Asiatic, European and South American Countries.

**New Hospital at Karuizawa.**—Many missionaries in China will be interested in the erection of a permanent building for the Karuizawa Hospital, which is to take the place of the "Summer Nursing Home," and which will be ready for use in June.

In the pure air and bracing climate of this mountain resort, 3,000 feet above sea-level, a well equipped hospital, with a staff of both foreign and Japanese physicians and nurses, will be a great boon to the missionaries and other foreigners who come from all parts of the empire, from China, Siam, and even the Philippines, to spend the summer vacation at Karuizawa.

Those requiring hospital treatment who may henceforth escape the heat of the cities by coming to this new hospital in the mountains are to be congratulated, and those patients who may linger on after the summer is over and enjoy their convalescence in the glorious autumn weather, or in the brilliant winter sunshine amid the grand scenery of snow-clad peaks are almost to be envied! When the Karuizawa Hospital is open the year round we believe that many missionaries finding here the medical or surgical treatment they need, or a quiet resting place amid healthful surroundings, will be able to complete, or prolong, terms of service in Japan that would otherwise be cut short by a return to the home-land "for health reasons."

### Christianity in Japanese Schools.

—Ten years ago nothing seemed more improbable than the opening of the Japanese government schools to Christian influence. They were sedulously guarded against all religious teaching. To-day the schools are openly and gladly accepting Christian literature. Fourteen hundred of them, all above primary grade, with an aggregate enrollment of 400,000 students, are receiving and reading with the full knowledge and consent of their

principals some 50,000 copies a month of a Christian paper, the *Myojo* ("Day Star"), published by the Christian Literature Society of Japan. The demand for the papers is steadily growing year by year. This society has found itself obliged, from sheer lack of funds, to limit its efforts to the higher grade schools and some few primary schools who were fortunate enough to get on the list. Other appeals come in from many of the more than 25,000 primary schools, but are met with the disheartening reply, "impossible." To meet this difficulty a committee, headed by Bishop Tucker of Kyoto, decided to see that every primary school in the country had at least one chance to read and consider Christ's message to the world. This committee has offered to send a few copies of the *Day Star* each month to every principal who wishes to read them himself, or to distribute them to his staff. The committee has now completed the first circularization of Japan's 25,000 primary schools and more than 1,800 applications for the paper have been received—an average of 150 schools a month!

**Presenting Jesus to India.**—Rev. Charles W. Gilkey gave the Barrows Lectures this year. This Foundation was established in 1894, in order to interpret Christianity "in a friendly, temperate, and conciliatory way to the scholarly and thoughtful people of India." The lectures this year, in view of the marked Indian interest at the present time in the figure of Jesus as distinguished from the historic movements and churches that have taken his name, centered around "The Personality of Jesus," and were as follows: (1) "Jesus and Our Own Generation," (2) "Jesus' Way of Living," (3) "Jesus' Life with God," (4) "Jesus and the

Mysteries of Life and Death," (5) "The Lordship of Jesus," and (6) "Jesus and the Future."

The entire course was given in six leading student centers: Bombay, Lucknow, Lahore, Calcutta, Rangoon, and Madras. Four of the lectures were also given in Colombo and Kandy in Ceylon; and an address on "The Ideals of American Students" was given in ten different colleges. The total attendance at these fifty lectures was nearly if not quite 40,000, of whom at least 25,000 were university students. The largest response was in Madras, where the attendance in a hall seating 1,000 averaged well over that figure, and on the last night reached 1,800 by actual count. In Calcutta the audiences were almost as large, and Lahore was a close third. The audiences were at least 75 per cent non-Christian; and the chairmen were very frequently Hindus or Moslems. The lecturer has returned, not only with delightful memories of Indian hospitality and courtesy, but with the strong sense that religion is still India's deepest interest.

**National Church Music.**—Mrs. Julia Norton Clemes, a missionary in India, and the Rev. William Dye an Indian pastor in Sonapat, are gathering Indian tunes and Christian hymns in the Indian tongue for the purpose of issuing a revised hymnal for use in the churches of that land. This is part of a movement to use Indian instruments for music in village gatherings held under Christian auspices.

The Bareilly Theological Seminary is offering a three years' course in Indian music. The Methodist Sunday schools of Bareilly are offering prizes for the pupils, young and old, who compose the best verses telling the Sunday

school lessons. Since India is a land of story and of song it is believed that through the medium of its native music and musical instruments a new channel of teaching the truths of Christianity and the gospel stories can be opened.

**Buddhists in Salt Lake City.—**

Five thousand Japanese in the intermountain district of Idaho, Wyoming, Nevada and Utah, find their rallying place in Salt Lake City. This, the center of Mormon domination, is also the home of a magnificent Buddhist temple, and is the center for Buddhist activity for the four states. Rev. K. Tajima, Presbyterian missionary, traveled a total of 1,500 miles last year by automobile, train, horseback and by foot. He says "Even Buddhist parents want their children in Christian Sunday-schools."

**Bengal Conference Balks.—**Once in awhile it does good to watch others work and observe them get into their difficulties. A few paragraphs from the report of the Bengal Christian Council meeting leaves the impression that our N.C.C. has no monopoly of problems.

"The Rural Education Committee reported the success of Mr. McKee's Conference, and introduced a long list of definite suggestions from that conference. Now here was a case where it might have been expected that something definite would be done. It is admitted that the McKee Conference is about the liveliest thing that has happened for some time in Calcutta. Most of the people who count in Bengal Christian Education were there, and these people

prepared careful findings as to what in their judgment was immediately necessary for our systems of primary education. Yet the council could decide on nothing definite to do, the matter was shuffled out of the way, and a great opportunity to get a move on was lost. The Rural Education Committee must in its new year of office seize upon some definite, possible aim, and see that they get it put through, or burst.

"The Report on Theological Education revealed a piquant impasse. The Sub-Committee of Indians appointed to draw up a scheme for a United Vernacular Theological College for Bengal refused to present such a scheme until the missions indicated their readiness to participate in an interdenominational college; the missions on their part are not prepared to express an opinion until a scheme is before them. The committee was given a year's holiday to seek a clearer atmosphere for its deliberations.

"The Language School Committee was able to report a distinct achievement in the establishment of the school at Darjeeling, which has been more fully reported elsewhere. Having begun a good work, the council finds itself constitutionally unable to carry it on, and so has instructed its Committee to seek to create some corporate body prepared to run the language school and undertake financial responsibility for it.

"On the suggestion of the Chairman, strong committees were formed to deal with the questions of the housing of poor Christians in Calcutta, and the provision of sickness insurance for Indian clergy and mission workers."

## Personals

### ARRIVALS.

#### JUNE:

12th, from U.S.A., Miss C. Oudal, Miss Sager (new), L.B.M.

26th, from U.S.A., Miss Mary Funk, C. and M.A.

29th, from Scotland, Miss Gilmour.

#### JULY:

4th, from U.S.A., Dr. and Mrs. Buswell and one child, P.N.

### DEPARTURES

#### JUNE:

12th, for U.S.A., Rev. and Mrs. R. Thelander and two children, Miss Nystrom, Aug.; for Norway, Miss H. Lundele, Ind.

15th, for U.S.A., Rev. and Mrs. V. H. Gowan, Rev. Ben C. L. Yen, Miss H. Gardiner, A.C.M.; Miss Peterson, A.B. F.M.S.; for England, Mr. and Mrs. Mosse and one child, S.P.G.

18th, for U.S.A., Mr. and Mrs. W. R. Stewart, Y.M.C.A.; Mr. and Mrs. E. H. King, Miss F. E. Kennicott, Mr. and Mrs. J. A. Wilson and two children, for Europe, Dr. and Mrs. E. C. Peck and one child, A.C.M.

19th, for U.S.A., Mr. and Mrs. Dawes and one child, S.B.C.; Mr. Bryon, P.N.; Mr. and Mrs. Bro and three children, U.C.M.S.

20th, for Europe, Mr. Donald Roberts, Mr. M. E. Votaw, A.C.M.

23rd, for Europe, Mr. and Mrs. R. E. Bundy, Miss E. L. Houghton, A.C.M.; Mrs. A. J. Garnier and three children, Mrs. W. Mudd and four children, B.M.S.; Rev. and Mrs. F. G. Onley and three children, L.M.S.; for U.S.A., Miss Currie, P.S.

24th, for U.S.A., Dr. and Mrs. Kerr and one child, Dr. Scott, Dr. Waddell, Miss Witmer, P.N.; Mr. and Mrs. H. L. Sone, M.E.S.; Mr. and Mrs. Wayland, and three children, Mr. and Mrs. H. M. Smith and four children, P.S.; Mrs. M. P. Smith, Mother Anita Mary, Miss V. E. Woods, A.C.M.; Mr. F. S. Brockman, Y.M.C.A.

25th, for U.S.A., Dr. Farnam, Miss Brundage, Y.M.

26th, for England, Miss E. H. Batchelor, C.M.S.

27th, for U.S.A., Miss Major, Miss Parker, Mr. Otto, U.C.M.S.

29th, for U.S.A., Miss G. L. Cooper, Mrs. F. L. Hawks Pott, Mr. Ellis Tucker, Deaconess K. E. Phelps, Miss Margaret Childs, Miss G. Cabot, Miss E. G. Stedman, Dr. and Mrs. B. L. Ancell, A.C.M.; Miss Meebold, A.B.C. F.M.; Miss Troy, M.E.S.; Miss Schock, E.C.; Miss Pettit, Miss Clark, Mr. Benjamin, Miss Spirden, A.B.F.M.S.; Miss Gauss, Miss Millican, P.N.; Miss Knapp, W.F.M.S.; Miss Keeney, Miss Chesney, M.E.F.B.; Mr. and Mrs. A. P. Jacot, S.B.C.; Dr. and Mrs. Atwater and two children, Y.M.; Dr. and Mrs. C. D. Reid, Miss M. Capron, A.C.M.

#### JULY:

2nd, for Scotland, Dr. and Mrs. Robertson, U.F.S.; Mrs. Gish, U.C. M.S.; for England, Dr. and Mrs. B. van Someren Taylor, Miss J. C. Clarke, C.M.S.

#### JULY:

3rd, for U.S.A., Mr. and Mrs. R. R. Gailey and three children, Dr. and Mrs. H. F. Ward, Y.M.C.A.; Miss Carter, Miss Moffett, Dr. Berst and two children, P.N.; for New Zealand, Miss M. Woods, C.M.S.

7th, for U.S.A., Mr. and Mrs. Corbet and three children, Miss Byrus, P.N.; Miss Troy, M.E.S.; Miss Rahe, W.F. M.S.; Dr. and Mrs. Galt and three children, Miss Cross, Mr. Martin, Mr. Stanley A.B.C.F.M.

9th, for U.S.A., Miss Atterbury, Mr. and Mrs. Dyson and two children, P.N.; Mr. and Mrs. Allison and two children, Miss Wells, P.S.; Miss MacGill, C.S. F.M.; Mr. and Mrs. Smith and three children, M.E.S.

11th, for U.S.A., Mr. and Mrs. McKee and three children, Mr. and Mrs. Irwin and two children, Mr. and Mrs. Kidder and two children, P.N.; Miss Thomas, A.B.C.F.M.

12th, for England, Rev. and Mrs. T. P. Tindall and three children, C.M.S.

13th, for U.S.A., Mr. Bullock and two children, P.N.; Miss Lamb, M.C.C.; Mr. and Mrs. Davidson, F.F.M.A.; for England, Mr. and Mrs. Bates and two children, U.M.C.; for Scandinavia, Rev. K. L. Reichelt, N.M.S.

24th, for U.S.A., Miss Pittman, A.B. F.M.S.



